

J. Murphy

VOLUME XV.

[November.]

NUMBER 6.

THE
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION,

AS SET FORTH IN THE

Formularies of the Westminster Divines,

AND WITNESSED FOR BY THE,

ASSOCIATE SYNOD OF NORTH AMERICA.

—
REV. JAMES MARTIN EDITOR AND PROPRIETOR

—
Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where
is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

—
ALBANY.

PRINTED BY HOFFMAN & WHITE.

1838-9

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NOVEMBER, 1838.

ART. I. *Exposition of Romans viii. 18—23.*

“For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” Rom. viii. 18—23.

From the first verse of this chapter to the verse commencing our text, the Apostle points out the strong consolation which the justified in Christ Jesus possess through his blood. Against remaining corruption, he comforts them in the first part of the chapter. Sin shall not have dominion over them. United to Jesus, they are secure from condemnation. The body must die because of sin; yet its death will be but a preparation for putting it in possession of a better life. “If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Believers are all the children of God; yea, they are heirs of God and joint-heirs with Christ. If a child of God, what need you fear? If an heir of God, what can you want? If Omnipotence is your shield, what enemy can touch you? If Jesus is your Advocate, and by the merit of His death pleads for you perpetually before the throne, why need you dread that remaining corruption will prove your ruin? Well might the Apostle in holy triumph exclaim:—“Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

An objection to his reasoning the Apostle proceeds to notice in the 17th verse, which may be termed the commencement of the second part of his argument. He had comforted believers in the former verses under the burden of remaining sin. From the 18th to the 31st verse he

presents the precious consolations which the believer possesses against the afflictions of life ; and over them he triumphs in a strain of unrivalled sublimity from the 35th verse to the close of the chapter. How, an objector might argue, how can believers be heirs of God, and possessors of glory, when we see them through life the victims of sorrow, and encompassed with suffering throughout the wilderness journey ? They are, (he tells us in reply, in the 17th verse,) heirs of God ; but as such they must be fitted for their heavenly inheritance. Through much tribulation they must enter the kingdom of Heaven. Through the waters of affliction and death, they must pass into Canaan. Not that their afflictions are meritorious of Heaven. They are are but means God has appointed for purifying their souls :—a way he has marked out, and in which they must walk, before they can enter on the possession of the promised glory. Sensible however of the weakness of our nature, the subtlety of Satan, and his readiness to take advantage of the sufferings of believers to drive them to despair ; the Apostle instantly proceeds to suggest grounds of comfort against afflictions. If we suffer with Christ, we shall also be glorified together with Him. We must take up the cross and crucify the flesh, if we would enter as conquerors the paradise of God. Though no chastening for the present seemeth to be joyous but grievous : nevertheless, afterwards it yieldeth the peaceable fruit of righteousness :—and the fruit of this righteousness is peace, and the effect of it quietness and assurance forever. It is the hand of mercy that smites the believer. Afflictions embitter sin to the soul, and fill the heart with humility and love. God sends them for our profit, and to make us partakers of his holiness. Still under all He is our own covenant God. Who ever trusted to His promise and perished ? Who ever sought a refuge under the shadow of His wings, and fell before the storm, or perished by the bolt of vengeance ? Under all trials and amid all his wanderings the believer is safe.

In the 19th verse the Apostle then illustrates his argument by showing that, if the faithful disciples of Jesus, enduring hardness, and warring a good warfare as His devoted followers, we shall not only reign with Him in His kingdom, but reign as the sons of God ; encircled with such a glory as not only to overbalance the afflictions of this present life, but such as shall far exceed the loftiest conceptions of the longing soul. The body too, subjected to suffering and pain, he proceeds to show, longs for the revelation of this glory. So great is this glory, so transcendant the bliss to be bestowed on the souls and bodies of the redeemed, at the manifestation of the sons of God ; that believers, groaning under present sufferings, though bowing with submission, yet earnestly (as one desiring the approach of some long-looked-for and much-loved object) long and wait, and look for the dawning of the resurrection day. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God," &c. The great difficulty in the explanation of this passage, is to determine what is meant by the term "the creature." Perhaps it may help to a correct and clear understanding of the passage : 1. To point out the different meanings which have been attached to this phrase "the creature," and the unnecessary difficulties with which it has thus been encumbered. 2. To show what we believe to be the true meaning of the expressions here used, and endeavor to prove the correctness of our position, by a critical examination of the whole paragraph.

1. The various meanings which have been given to the expression

“the creature” in the text:—1. By *κτίσις* here translated “creature,” some suppose that angels are meant;—those ministering spirits, who long for the time when the children of God shall be rescued from suffering, and brought home to Heaven. This, however, cannot be the meaning of the word, because this creature is here represented as groaning and travailing in pain—as subject to sorrow, and corruption; all of which is utterly inconsistent with the state of the holy and happy intelligences of Heaven.

2. Some again suppose that by *the creature* is meant mankind in general. It is true, that all men have been brought by sin into a state of bondage, corruption and death; but it is not true that all are longing for deliverance. They love the chains of sin which bind them; yea, are taken captive by Satan at his will, and have no desire after spiritual blessings. Neither is it true that all mankind shall be brought into the glorious liberty of the sons of God in Heaven.

3. Some again by *κτίσις the creature* understand the Heathen or the Gentile nations; the world as distinguished from the church. This supposition is liable to the same objection stated above. It is not true, that all the Gentiles shall be delivered from the bondage of corruption, and made heirs of glory. It cannot be proved that all the Gentiles shall be freed from the dominion of sin, and made sons of God. If such a latitude of meaning is assigned to the term, and the context and connection of the passage in the argument of the Apostle thus lost sight of, it is impossible that the explanation given can be correct. If by “the creature” is meant the Gentile world, or all men in general, the Universalist, with perfect consistency, might insist that it proved the salvation of all—the certainty of all being put in possession of the “glorious liberty of the children of God;” nay, that “every creature” on earth, and in hell, is here represented as groaning and longing for deliverance, and that, in due time, they shall all, fallen fiends and lost souls, be delivered from their bondage and taken to Heaven. Other objections to the idea that “the creature” means the Gentile world might be stated. It represents them as *unwillingly* subjected to vanity; as longing for the manifestation of the sons of God, and as finally made partakers of the privileges of the people of God; neither of which are true.

4. Some again by “*the creature*” understand the brute creation. This idea however is not only unsupported by the text, but absurd in itself.

John Wesley, in his usual arrogant mode of speaking the most confidently, on subjects he the least understood, after asserting that the brute creation is here meant, says; “Away with vulgar prejudices, and let the plain word of God take place. They shall be delivered from the bondage of corruption into glorious liberty, even a measure, according as they are capable of the liberty of the children of God.” And again: “May I be permitted to mention here a conjecture concerning the brute creation? What if it should then please the all-wise, the all-gracious Creator to raise them higher in the scale of beings? What if it should please Him when He makes us *equal to angels*, to make them what we are now? Creatures capable of God; capable of knowing, and loving, and enjoying the author of their being?” While this conjecture is very absurd and unscriptural, still it must be admitted that if by *the creature* here is intended the brute creation, then it is asserted in the text, and does inevitably follow, that they will be raised from the dead and exalted to a state of liberty and glory equal to the sons of God—equal not

only as is here conjectured to what we are now, but equal to the angels and the glorified spirits of the just made perfect. No prosopopœia, no figure of speech would warrant such expressions as these of the brutes; and it is wrong to charge upon Paul such semi-Pythagorean doctrine. Such a tenet is not taught in the Bible, and no figure of speech would justify the assertions that they hope for such a thing.

5. Some again by *the creature* suppose the whole visible creation is meant; and, by a figure of speech personified, is represented as groaning and waiting for deliverance. The arguments used in opposing the notions stated above, show that this opinion also is untenable. There is no reference in the passage to the *material* creation. In the 22d verse the Apostle, for the sake of illustration, refers to *πᾶσιν κτίσιν every creature*, or the whole creation of rational and accountable creatures of whom he was speaking—all mankind—the “whole creation” of men.

If as the advocates of this notion assert, “*the creature*” in the 21st verse means the whole *inanimate* creation; then what difference, according to this interpretation, is there between the *κτίσις* of the 21st verse, and the *πᾶσιν κτίσιν* of the 22d verse? Paul it is plain makes an evident distinction between “*the creature*” and “*every creature*,” while this explanation would confound them. Besides, who needs be told that the inanimate creation did not by its own will bring its sufferings upon it; or what figure of speech could justify the assertion “the creature—the whole inanimate creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”

II. We proceed then secondly, to show what we believe to be the true meaning of the expressions used, from an examination of the whole passage. Let it be observed, that whatever meaning is attached to “the creature” here spoken of, must be in consistence with what is said of its present condition and future prospects. This *creature*, whoever and whatever we suppose to be meant by it, must and shall be a partaker of the future resurrection, final bliss, and eternal liberty of the redeemed of the Lord. Carry this connection along, remember this fact asserted by the Apostle; and it will free the passage from many of those difficulties which absurd explanations have thrown over it and at, once confute them. Though singular and alone, “therefore, I said, I also will shew mine opinion.” (Job xxxii. 10.) By “*the creature*” then, I believe is meant *the bodies of believers*. Both text and context seem to me to prove this. It is always necessary in explaining a passage, to attend to the subject matter of which a writer treats, and the immediate connection of the passage under consideration, with what precedes and follows. This would remove textual difficulties; and this, by the advocates of the opinions opposed above, I cannot but think has been too much overlooked. They seem to have considered it as an isolated passage, standing unconnected by itself—presenting an apparently inscrutable meaning, and defying the powers of criticism: while the explanations given have been at utter variance, both with the context and the analogy of faith. Consider in connection the subject the Apostle is discussing, and the difficulties vanish. “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time,” &c.

"The glory to be revealed in us," in the 18th verse, "the manifestation of the sons of God," in the 19th verse, "the glorious liberty of the children of God," in the 21st verse, and "the redemption of the body," in the 23d verse, all point out the same deliverance and glory for which "the creature" is waiting, and of which it shall be put in possession. In the 17th verse the Apostle points out the inestimable privileges of believers—"heirs of God, and joint heirs with Christ." In the 18th verse he proceeds to show that the sufferings of this present time are not worthy to be compared with that glory which shall encircle the souls and bodies of the redeemed on the day of the resurrection and final judgment. It is *not* of Heaven itself that the Apostle here speaks; but of "*the glory which shall be revealed in us*" in believers—the redemption of their bodies from the grasp of corruption and death—the perfect bliss and inconceivable splendor which shall be their portion, for which they are longing, and of which they shall be put in possession. To show that even under these sufferings the believer cherishes a hope of deliverance, and that the declaration in the 11th verse shall be made good, the Apostle introduces this contested passage in the 19th verse. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." *The earnest expectation of the creature waiteth.* This expression denotes an intense solicitude, and even a painful anxiety; and sets before us one with every muscle stretched, and neck extended, looking eagerly forward for the long desired object. The particle "for," in this 19th verse evidently connects both it and what follows with the 18th verse, and shows that the subject treated of in both is *the same*. This then, and the following verses are introduced as a proof of the expectation and certainty of this final glorification of the sons of God. For this manifestation in the glory purchased and prepared for them, the Apostle tells us in the 19th verse, "*the creature waiteth.*" The body of the believer agonized with pain, and subjected to suffering, fervently desireth deliverance. It is not at all inconsistent to represent "*the creature*"—the body as thus waiting for its own manifestation. It is similar to the desire expressed by Paul on this subject in another passage—"For in this (body) we groan, earnestly desiring to be clothed upon with our house which is from Heaven"—longing for the day when our Lord shall change the vile body, that it may be fashioned like his glorious body. He then assigns two reasons for this earnest desire of future glory. 1. The present suffering to which "the creature"—the body is subjected, as expressed in the 20th verse. 2. The glory with which *this creature*—this body shall yet be clothed, as asserted in the 21st verse.

(Vs. 20th.) "For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope." The word *κτίσις* here translated "the creature," is derived from *κτίζω* to create. *κτίσις*—*the creature*—denotes any thing made or created, and its definite meaning must be determined by the context. It cannot mean, we have seen, the angels—they have never suffered pain; nor all mankind in general; the whole tenor of Scripture confutes the idea that they shall all be made heirs of the glory of Heaven; nor the Gentile world—the Heathen—for it cannot be shown that they shall all be exalted to the privileges of the sons of God, as this "creature" will be; nor the brute creation; nor the irrational creation in general; this "creature" is capable of enjoying and shall infallibly partake of the glory of God's children, and shall enter the palace of the King of kings. Of whom then, or

of what is all this true but of the bodies of believers. This "creature" is to be raised to the dignity of a child of God—made an heir of glory—adopted into the family of Heaven—redeemed from the grave, though now subjected to suffering and pain: facts predicable only of the bodies of the saints. The bodies of all as we are taught in the 22d verse, are, indeed, the victims of suffering and death, and must become the spoil of corruption. Still the bodies of the saints alone shall be brightened with glory. The brute creation is, indeed, groaning under bondage, and suffering oppression; but it is absurd to speak of the brute creation being raised to the glory and estate of the sons of God, while it is true of the bodies of the saints. The Heathen—the Gentile world is indeed in a state of extreme degradation and guilt; but not longing for deliverance. Nay, they are contented with the "bondage of corruption" and idolatry into which they have plunged themselves; they are sinking into eternity loving the chains which bind them, ignorant of the only name, and the only foundation by which the soul can be saved; and shall they, unsanctified, and wicked, shall they all share in the privileges and joys of Heaven? This, however, is true in all its extent of the bodies of the saints and of them above. The irrational creation, animate and inanimate is also groaning under the load of sin—on account of sin the whole earth is withering beneath the curse of Heaven, and preparing for the burning—but *this is not the truth taught here*, nor is it true that the irrational creation shall be made rational, and share in the fruits of the Spirit, in the bliss of rational and glorified beings. The "creature," therefore cannot here mean the irrational creation, whether animate or inanimate. All this, however, is true of the bodies of believers; to them the context in the 11—18 vs. and in the 23d verse, evidently refers and from the connection to them is plainly limited. This appears more evident as we proceed. "The creature (the body) was made subject to vanity, not willingly," but as constrained and contrary to the desires of the body for happiness;—"by reason of Him who hath subjected the same"—even the righteous God, who, as the guardian of justice, and in consequence of the sin of Adam our first father, has justly subjected us to corruption and death. *The creature* then, the body, is born subject to vanity and the bondage of corruption, "by reason of Him;" by the appointment of Him who had solemnly threatened, "in the day that thou eatest thereof thou shalt surely die;" and who, in consequence of the first sin of our representing head as well as on account of actual guilt, justly subjects the body to suffering because the soul has sinned. Still believers are called upon to remember amid all the sufferings, that so far as it regards them it is a subjection "in hope." Exposed like all our fallen race by the sin of Adam to bondage and woe, believers shall be delivered from it by the power and the mercy of Him who raised up Christ from the dead, and who shall also quicken your mortal bodies by his Spirit that dwelleth in you. (v. 11th.) Some suppose that the 20th verse should be enclosed in a parenthesis, (with the exception of the last clause,) as explanatory of the 19th verse, and then the 19th and 21st verses read in connection. While there is no material objection to this arrangement, there is certainly no necessity for it. Still, according to either, the Apostle evidently points out the "redemption" of the bodies of those who now suffer with Christ, from the bondage of corruption; and their hope, amid all their trials, of a glorious deliverance.

(V. 21st.) "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." "In

hope that" this sick and dying body sinking under the dominion of sin, and the curse that sin has deserved, shall, through the riches of grace be rescued from the grasp of death, and the chains of corruption broken, be raised, purified and glorified, a meet companion for the holy and happy intelligences of Heaven. Or rather, as it is rendered in our excellent version, "because" the body *shall* be delivered from the bondage of corruption—*because* of the certainty of this redemption, this earnest expectation as a support under sorrow, is confidently cherished. The Apostle then, in the 22d verse, by way of elucidating and confirming his argument, refers to the fact that all mankind are alike subject to sorrow and pain; and while there is no exemption from suffering because all are stained and burdened with sin, still to the sons of God, the adopted of the Most High, there is a blessed hope of future deliverance and triumph.

(V. 22d.) "For we know that the whole creation groaneth and travaileth in pain together until now." *ἡ πασῆ κτίσις*—the words here translated the whole creation, are literally *every creature*. It is the same word which in the former verses is rendered "the creature," and by it is evidently intended the whole race of mankind. The translators of our English version appear thus to have understood the original, and their own expression "the whole creation;" for they add in the next verse, referring to the "whole creation" as the antecedent:—"and not only *they*"—"the whole creation" of men in general groan, being burdened with a body of suffering and sin; but even believers thus also feel its polluting and accursed influence.

While "every creature" then is the most correct translation, still it is perfectly allowable, and no grammatical nor scriptural error is committed in thus designating a whole class of beings by the abstract instead of the concrete term; and saying "the whole creation" of men, instead of "every creature" of mankind. Having illustrated his argument by this reference to abounding suffering, he proceeds to state that not only *they*—all mankind in general, "but ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body."

"The first fruits of the Spirit." There is a reference in this expression to the first ripe fruits before a full and joyful harvest. The first fruits of the Spirit are those graces and consolations of the Spirit, which are in the souls of believers, a pledge of their perfect sanctification;—a foretaste and first-fruits of their future glory. Even the people of God, then, who possess these pledges of eternal bliss, are yet in consequence of sin pressed under a burden of temptation and sorrow: waiting earnestly for, and confidently expecting deliverance. And what is this deliverance? "The adoption, to wit, the *redemption* of the body." In this last clause the Apostle explains what he means by *the adoption*. It is the redemption of the body from the grave—the admission of the risen dead who have died in the Lord to the family of Heaven, the glory of the upper sanctuary. Is not this last clause of the 23d verse conclusive evidence of the truth and correctness of the explanation which I have given of this passage? It seems to me as if this last clause had been expressly inserted by the inspired Apostle to prevent a misconstruction of his meaning, and to point out the great subject of which he was treating. What is that for which "the creature" is represented as waiting, when groaning and travailling in pain under the effects of sin? It is the manifestation of the sons of God—it is deliverance from the bondage of corruption—it is the redemption of the body

—a resurrection of glory for the body from the dead. And is this true of the irrational creation—of all men in general—of angels—or of brutes? Is it true of any “creature” but the bodies of the saints? All the dead of all ages good and bad will be raised,—but the redeemed only will be raised in glory.

Errorists have made use of this passage in proof of their dangerous opinions, by explaining it according to some of the ways I have endeavored to refute; while many excellent men imagining difficulties, and explaining the passage according to preconceived notions, and without regard to the context, have run into the same inconsistent expositions. Let a plain man paraphrase the passage according to either of the views opposed, and he will see at once their absurdity and unscriptural bearing.

(Vs. 18—23.) The sufferings of believers are great and distressing, but still I know from the testimony of my God, that they are not worthy to be compared with that glory which shall be bestowed upon us at the resurrection. So inconceivable is this splendor,—so great this bliss,—that the Gentiles, though sunk in idolatry, greedily following sin, and ignorant of the resurrection of the body, are yet looking forward to it with delighted admiration:—yea, all the wicked on earth—all mankind, Mahometan and Infidel, are unwillingly subjected to sin:—are anxious for the manifestation and exaltation of the saints whom they hate and persecute, and shall all holy or unholy, just or unjust be made partakers of Heaven’s bliss and enjoy the glorious liberty of the sons of God.

Such must be the paraphrase and explanation of the passage, if the heathen or all men in general are meant. Whether is it better then to charge the inspired Paul with contradicting the whole tenor of revelation, and contradicting himself in this and his other Epistles,—if this explanation of his words be correct,—or to brand at once the forced and perverted meaning put on his language, as false and unscriptural.

Try to paraphrase the passage again, on the supposition that the brutes, or the whole inanimate creation is meant.

Numerous and severe as are the sufferings of believers in this life, still the glory to be revealed and bestowed upon them will infinitely overbalance all. Such is the magnificence of this glory, such the splendor of their future state, that the brutes will gaze on it in mute amazement:—yea the whole inanimate creation, expecting this manifestation of the saints in glory, and all the brute creation shall be delivered from the bondage of corruption, and participate in the bliss of the rational and glorified sons of God. Yes, the whole inferior creation shall not only be made “what we are now,”—but every beast of the forest shall be a partaker of the bliss of the glorified believer;—all the cattle on a thousand hills,—all the brute creation, “as a recompense for what they once suffered while under the bondage of corruption, when God has renewed the face of the earth, and their corruptible body has put on incorruption, shall enjoy happiness suited to their state, without alloy, without interruption and without end.”*

* These are Wesley’s own words, and prove that the above paraphrase is no caricature. Indeed whatever meaning expositors may chuse to attach to the phrase “the creature,”—it is evident that to be consistent they must maintain that this creature, whether all men, or brutes, shall, by the grace of God attain a resurrection of glory, and a share in the bliss of Heaven. Now of whom, or what, I again ask is this true, but of the bodies of believers? In reference to the personification of the inanimate creation, it might have been further noticed that the groaning spoken of in 23d verse is real. Now by what law of language can it be supposed to be merely figurative in the verse preceding, as they insist who plead that by both “creature”—and “the whole creation” the same thing is intended, viz: the inanimate and irrational creation?

Paraphrase the passage now according to the explanation we have given, and while the doctrines deducible from it thus explained are scriptural and correct; there is no torturing of the text to make it speak a language inconsistent both with itself and the context; but all is natural and obvious.

18. The state of suffering and temptation to which believers are now subject is painful and distressing; but by inspiration from my God I know that these trials will soon be ended, and are not worthy of being spoken of as sufferings, when compared with the pure and perfect glory of which all the bodies of believers shall partake at the resurrection of the just. Now they may be the victims of pain, the lodging house of suffering and disease; they may be exposed to the rage of persecuting tyrants; they may be tortured: sawn asunder; slain with the sword; burned to ashes; or hung in chains and left to bleach and waste and wither under the winds of heaven; still they shall openly be raised, changed, glorified and admitted into heaven. A price, so to speak, has been paid for these bodies by the Son of God, and at the appointed time he will redeem them from death, he will ransom them from the power of the grave, raise from the ashes, and by his angels gather these bodies of His elect from the four winds, and beautify them with glory.

19. Such is the greatness of his glory—the bliss of this future inheritance, that we, who are in this body, earnestly desire to be clothed upon, with our house which is from heaven;—that mortality might be swallowed up of life. Yea, our bodies earnestly desire this blissful period, when glorified and purified, we shall, in soul and body, without imperfection or sin serve the Lord.

20. For these our bodies are subjected to sin, and suffering, and corruption, by the will and appointment of Jehovah, in consequence of our rebellion and guilt. Contrary to the natural desires of the body for happiness, it is by the righteous sentence of a just God, for Adam's sin, brought into being subject to vanity and the bondage of corruption; and yet through the grace of God and the merits of Christ, as it respects the believer, it is thus subjected "*in hope*." Though even believers are groaning under the burden of sorrow sin has brought upon all, still, unlike multitudes as good by nature as they, it is in hope of a glorious redemption, a hope which shall never make ashamed—a purpose of mercy by an unchangeable God which shall never be altered, never disannulled.

21. This assurance of deliverance may be confidently relied on, because as God has promised, so the body shall be delivered from the bondage of corruption, and instead of its present guilty and degraded state, be advanced to glory and immortality, raised, and made like to the glorious body of our ascended Lord. It is not yet fit to be taken to Heaven and made one with the sons of God; it is yet subject to sin, and must become the prey of corruption; but in due time it shall be purified from every stain—made holy as the angels, resplendent with glory as the sun in the firmament;—happy as the bliss of Heaven can make us: and for this inconceivable joy we wait and long; believing that it will infinitely more than compensate for all the trials of this present time.

22. I may, by way of illustration, here remind believers that this state of suffering is common to all the fallen offspring of fallen Adam. The whole creation of men—all mankind for sin have been, and are,

suffering under the wrath of God, from the day that Adam fell "until now." All are witnesses of this fearful truth.

23. And not only do all the guilty of our race thus groaning under the curse,—but even we, brethren, beloved of the Lord, who are called by God to be his children—who, in the first fruits of the Spirit possess a pledge of future deliverance,—even we ourselves, notwithstanding all this, groan within ourselves, and must continue thus to suffer till the manifestation of the sons of God and the "redemption of the body." To this we look forward, for this we wait, and expecting this, all the sorrows of the present time we can count as nothing, compared with that glory with which Jesus, the conqueror of death, will then invest these now frail and suffering bodies.

Such, then, we believe to be the meaning of this important passage; and may not the appeal be confidently made to the reader, if this explanation is not agreeable both to the original, the context and the analogy of faith? The whole passage explained in consistence with itself and the context, we think, clearly proves that the view here taken is correct. For the day of deliverance, when the adoption declaring us children of God shall be consummated and manifested at the redemption of the body, the believer longs and waits. He knows that death shall not triumph forever. The Lord the Redeemer has not only by his death delivered our souls from sin, but will in due season rescue our bodies from the grave. Now, a mass of corruption, yet to be made a pillar of glory. Now, a vessel of dishonor and sin, ready to be laid in the dust, and turned to dust:—yet, even thus changed and humbled, resting in hope of a glorious redemption from this bed of corruption and death. "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv. 22.) Ask not with scoffing infidelity "how are the dead raised up?"—Cannot He who formed man of the dust at first, restore him to life, and raise him from the dust again? Cannot He whose power is Almighty, and who holds in his hand the keys of hell and of death;—whose constant agency sustains, whose eye watches over and whose Providence supplies the wants of every living thing, restore again and raise from the dead the body which for days and years he had preserved on earth; and over which he had given death, for a season, power? How absurd for puny mortals to pretend to limit and measure, by the strength and depth of their feeble darkened understanding, the power of the Omnipotent.

Cannot He who with his storm strips the trees in the winter of their leaves and fruit, and beauty, and reclothes them with splendor in the spring—Cannot He who constantly shows us the resurrection of the day, brought back again, so to speak, with fresh beauty and new blessings in the morning from the darkness and grave of the night:—Cannot He who causes the grain cast into the ground, and left to rot and die, to spring forth again, quickened and clothed with beauty, and loaded with fruit:—Cannot His power raise and revivify the sleeping dust? He can; and his word proclaims that He will. "The hour is coming in which all that are in their graves shall hear the voice of the Son of God, and shall come forth;—they that have done good unto the resurrection of life; and they that have done evil to the resurrection of damnation." (John v. 28. 1 Cor. xv. 12–20. Dan. xii. 2.) On the resurrection day, the sea will give up the dead which are in it, and death and hell deliver up the dead which are in them. Joyful day to those who now wait for the redemption of the body, and the manifestation of

the sons of God. Soon a voice shall be heard throughout the kingdom of death,—the voice of the great Redeemer proclaiming the death of death, and filling every grave of his redeemed with the voice of triumph:—"Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

Waiting, then, for the redemption of the body;—remembering that the coffin and the shroud, must first encompass it, ere it is encircled with glory; looking and preparing for the second coming of the Son of man, under all the sufferings of the present time, be strong, and of a good courage, striving to say in sincerity with Paul on another occasion: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:—That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means I might attain unto the resurrection of the dead."

W. E.

ART. II. *Historical Sketch of the United Brethren or Moravians.*

(Continued from page 201.)

The Moravian exiles had hitherto conformed in their ecclesiastical constitution to the Lutheran Church—having adopted some peculiar regulations to maintain unanimity among the different classes of Reformed, Lutheran and Moravians, who had settled in Herrnhut. The Moravian emigrants insisted on restoring the ecclesiastical government and discipline of their ancestors. They did not object to the doctrine taught in the Lutheran Church, for in general they agreed to it: but they censured its laxity in discipline, and the consequent dissolute lives of many of its members, both among the clergy and laity. "Of what use is it," said they, "that we have left house and home for the sake of religion? What benefit do we derive from our constitution, which is older than any other Protestant form of religion, which Luther himself so highly commended, for the preservation of which our forefathers risked their lives, and which they bequeathed to us as a sacred deposit?" They roundly declared, that, if it were deemed impolitic or dangerous to grant them that liberty at Herrnhut, they would go and seek it elsewhere.

Count Zinzendorf, who, both from education and principle, was firmly attached to the Lutheran Church, long opposed the wish of the Moravians, but as they urged it with so much earnestness and cogency of argument, he resolved to bring the matter to a final issue. For this purpose he submitted the following proposition to the elders of the congregation: "Whether it would not be best, out of love to others, and in order to avoid giving needless offence to pious people in other denominations, and in the hope of conciliating all parties, to relinquish their peculiar regulations, and unite with the Lutheran Church without reserve?" This proposition was warmly opposed; they, however, consented to lay it before the congregation-council convened for that purpose, on June 7th, 1731. This meeting expressed its disapprobation of the proposed measure in still stronger terms; and not only the Mora-

vian emigrants, but nearly all the other members of the congregation, were decidedly against it. They asserted, that the constitution of the ancient Brethren's Church contained nothing that was repugnant to reason or the fitness of things, that it was consistent with apostolic practice, and the usage of the primitive church, and that its utility was confirmed by the experience of nearly three centuries.

Count Zinzendorf still argued on the other side of the question, but, finding that he failed in carrying conviction to their minds, he suggested that the question should be submitted to a decision by lot. The whole assembly consented the more readily to this, because it accorded with the practice of the ancient Brethren. Agreeably to their custom, two texts were selected and written on slips of paper. The one text was: "*To them that are without law (become) as without law; (being not without law unto God, but under the law to Christ,) that you may gain them that are without law.*" (1 Corinth. ix. 21.) And the other: "*Therefore, Brethren stand fast and hold the traditions which you have been taught.*" (2 Thess. ii. 15.) They had previously come to a mutual understanding, that if the latter of these texts were drawn, they were then to adopt the constitution of the ancient Brethren's Church; but if the former, they were to unite themselves with the Lutherans. Preliminaries being thus agreed upon, the assembly joined in earnest prayer to the Lord, entreating him, as the Head and Ruler of his Church universal, to counsel them according to his mind, vowing unreserved obedience to his will. Hereupon a little child was called in, and directed to draw one of the above texts. The one thus drawn was: "*Therefore, Brethren, stand fast, and hold the traditions which you have been taught.*" This decision was received by the whole assembly with joy and thanksgiving, as a clear intimation that it accorded with the Lord's purpose with them, that like their forefathers, they should be a people so entirely devoted to him, as to be ready to execute his will in all things, amidst evil and good report, and serve him to the utmost of their ability, by propagating the gospel at home and abroad.

In adopting this measure there is one circumstance which ought not to be passed over in silence; namely, the firmness with which the inhabitants of Herrnhut maintained their opinion, in opposition to Count Zinzendorf. They owed him respect, both as warden of the congregation, and as lord of the manor.* They were indebted to him for the peaceful asylum and protection they enjoyed on his estate; and were ever disposed to treat him with that deference to which his rank entitled him, and to honor him as a father. But there was a point beyond which they could not carry their veneration,—a state of things in which they would "call no man *father* upon earth." They showed themselves the children of those, who, formerly, in Moravia, had sacrificed every thing for the rights of conscience; and they acted in the spirit of their ancestors, being willing, if required, to yield to constituted authorities, by peaceably retiring from Herrnhut, and seeking religious liberty in another place. Whether the steps they took be approved or not, the spirit they manifested is justly entitled to praise. Their conduct likewise confutes an opinion, perhaps, not yet entirely exploded, that the Moravian emigrants yielded implicit obedience to the dictates of Count Zinzendorf, and that he was the *founder* of the Brethren's Church.

* In this and many other parts of Germany a nobleman, as lord of the manor, exercises a judicial authority over his tenantry, who are in a state of vassalage. He is a magistrate, can publish injunctions and prohibitions and has his own courts for the trial of civil, and sometimes criminal causes.

How far he was from assuming any such authority, his own conduct on this memorable occasion plainly indicates. And however great the admiration entertained by the Brethren for his distinguished talents and eminent piety, their church has never conferred any higher honor on his memory than that of esteeming him a blessed *instrument* in the hand of God, to raise her from her ashes and renew her constitution.

Agreeably to the usage of their forefathers they might compile a code of laws for the government of the members of their community, and elect persons from among themselves to watch over their due observance. They might also appoint elders to edify the church by the word of God. But the general opinion and practice of Christendom, combined with the order of the apostolic and primitive age, required, that they should have regularly *ordained* men, for the performance of the ministerial functions of preaching and administering the holy ordinances of religion. This was becoming daily more necessary by the enlargement of their sphere of operation, and especially by the increase of their labors for the conversion of the heathen.

It was not to be expected, that men who had received ordination in other churches, would be found willing to leave their own vineyard in order to cultivate that of the Brethren; nor that the heads or consistories of the Protestant Church would confer this rite on men whom the Brethren might propose to them as candidates for it.

These considerations at length removed the remaining scruples of Count Zinzendorf, and convinced him of the necessity of taking this final step towards perfecting the ecclesiastical constitution of the Brethren, by procuring regular ordination for their ministers. Among the various forms of church government, the preference was, by the majority, given to the *Episcopal*, being that adopted by their ancestors, and according to their views, appearing most consonant to the apostolic practice. For these reasons they agreed to take measures for renewing the episcopacy of their church. The line of Bishops in the Bohemian-Moravian branch of their church had terminated in Amos Comenius, but the succession was still continued in the Polish branch, of which two bishops, or seniors, (as they were called in Poland) were still living, D. E. Jablowsky, at Berlin, chaplain to the king of Prussia, and C. Sitkivius, residing at Lissa in Poland.

To the former of these the Brethren at Herrnhut were well known. He acknowledged them as genuine descendants of the ancient Moravian Church, and had repeatedly expressed his joy and admiration, at their zeal in propagating the gospel, and their earnestness in renewing the discipline of their church. With this prelate Count Zinzendorf entered into correspondence, relative to the episcopal ordination of the ancient Brethren's Church, which terminated in a declaration on his part, that he was willing to confer dignity on any of their descendants at Herrnhut, who should be duly qualified and presented to him for that purpose. David Nitschmann, Sen., having been duly elected for this office, was sent to Berlin, and after several interviews with Dr. Jablowsky, who examined into his faith and other qualifications, was by him consecrated a Bishop of the renewed church of the Brethren.

This transaction was performed at Berlin, on the 13th of March, 1735, in the presence of several witnesses, and with the concurrence of Bishop Sitkivius of Lissa: each of whom furnished him with a certificate, delegating to him authority to hold visitations, to ordain Presbyters and Deacons, and perform all such functions as belong to a bishop (or senior and antistes) of the church.

To meet the wishes of friends and confute the calumnies of enemies, it became necessary to digest their doctrinal opinions into a brief compendium, similar to the confessions of faith of other Protestants. But to frame a new confession was repugnant to the feelings of the Brethren, who wished to abide in union with all christians, and, as far as possible, to avoid the appearance of schism and sectarianism. They therefore, resolved, with the cordial consent of all the inhabitants of Herrnhut, whether descended from the Moravian, Lutheran, or the Reformed Church, "*To recive the doctrinal articles of the Augustan Confession, so as they were read on the 25th June, 1530, in the German language, before the electors, princes and (deputies of) cities, and delivered to his imperial majesty Charles V. BECAUSE THEY ARE ACCORDANT WITH THE HOLY SCRIPTURES.*"

The adoption of this Confession was of much importance in their future labors in different countries. According to an article in the Westphalian treaty of peace, no Protestants were protected in their religious liberties in the German Empire, but those who professed to adhere to the Augustan or Helvetic Confession. In the Danish and Swedish dominions, the Augustan is the authorised standard of the national churches. Moreover, it admits that *an uniformity of external regulations and ceremonies is not essential to the unity of faith.* This concession operated in favor of the Brethren, whenever the peculiarity of their discipline was urged as a plea against their orthodoxy.

During Count Zinzendorf's journey to Copenhagen in 1731, above seventy new Moravian exiles arrived at Herrnhut. This excited observation, and the Count was accused of sending emissaries into Moravia and Bohemia, to seduce people to emigrate. He complained of this charge to the imperial father confessor Tannemann, and likewise vindicated his conduct at the court of Saxony. A commission was therefore appointed by the court of Saxony, for investigating these accusations. This was the very thing the Moravians desired, as they were kept in a state of suspense, fearing that if credit were given to these charges, they would be deprived of the protection of government, and sent back to the house of bondage.

This examination was committed to Baron Von Gerddorf, lord lieutenant of the principality of Goerlitz. Accompanied by his secretary, he arrived at Herrnhut on the 19th of Jan. 1732, and on the next day, being Sabbath, attended divine service in the parish church, and were present at all the public and private meetings held at Herrnhut, in which not the slightest alteration was made. On Monday, after the usual morning prayers at five o'clock, the whole congregation assembled in the chapel. Baron Von Gersdorf opened his commission with a short address, and then interrogated the Moravians one by one,* concerning their awakening, their former sufferings, the cause of their emigration, the design of their present regulations, &c. After his return he expressed his entire satisfaction with Count Zinzendorf, the elders of the congregation, and his very favorable opinion of its members.

The same year a material change took place in the life of Count Zinzendorf, which had a very important influence on the affairs of Herrnhut, and eventually on the concerns of the whole church of the Brethren. He executed a design he long meditated, of resigning his office in the

* There were upwards of three hundred persons present, who had come from more than twenty different places, forty of whom had suffered imprisonment.

regency of Dresden and assuming the clerical profession. As a preparatory step to this, he sold his estates, by a regular contract to his wife. This freed him from the necessity of acting as a magistrate. Soon after this he obtained the royal permission to resign his official situation in the government; and on the 8th of March, 1733, took leave of his colleagues in an address, in which he delivered his sentiments with great freedom. What were his own views and feelings in taking this step may be seen from the following extract taken from one of his letters:

"I have endeavored to conform to what the Apostle Paul says: 'No man that warreth entangleth himself with the affairs of this life.' My resolution is now taken, to renounce all worldly honors, care and protection; and devote myself, with all I have, to my Creator, to become a disciple of the Lord, and to expect that any apparent loss in temporals will be made up to me in some way or other in the clerical state. For the future, I am free to serve the Lord, wherever he may employ me: I have now only to care for the things of the Lord. If my wife, children and parents, die before me, I may indeed be reduced to great poverty; yet I have nothing to fear, while God preserves my health, because I can maintain myself by the labor of my hands, like thousands besides, among whom there are many disciples of the Lord. And should sickness or age render this impracticable, I rely on the word of Jesus: 'Take no thought for the morrow; for your heavenly Father knoweth that ye have need of all these things.' I also renounce all the honors and prerogatives of my rank. I have found it difficult to remain in my present official situation, because I have daily met with occurrences which made me fear that I act in opposition to the precept of the Lord: 'They that exercise authority upon them are called benefactors: but ye shall not be so!' At court I have resembled Mordecai, and I did not always find it easy to make ministerial firmness agree with the meekness of a disciple of Christ, and this has been a hindrance to my advance in the religion of the heart. Sometimes when I ought to have sought for victory by patient endurance, I have endeavored to obtain it, by making use of my civil prerogatives; but I have not always succeeded. Other and greater sufferings, such as have befallen my brethren, may await me in future; but I lay aside the armor of Saul, and choose him for my defence, who gave strength to the Shepherd's boy."*

Being now set free from worldly engagements, he took serious measures for accomplishing his design of becoming a minister of the gospel. He applied to be examined by the Divines in Stralsund, who gave a very favorable testimony of him, and of the doctrines held by him. His next step was to apply to the university of Tuebingen, for their opinion concerning his assumption of the clerical profession. He presented a Latin Declaration to the theological faculty, setting forth his motives and intentions in devoting himself to the ministry. To this declaration the faculty returned a favorable answer, dated Dec. 19, 1734, formally recognizing Count Zinzendorf as a minister of the gospel. He entered upon the regular discharge of the duties of the clerical office, by delivering two sermons in the church at Tuebingen, and a few days after returned to Herrnhut. Count Zinzendorf was afterwards elected and ordained an antistes or bishop of the Brethren's Church. The conse-

* State of the kingdom of the cross, p. 113.

eration took place at Berlin, on May 20th, 1737, in the house of Dr. Jablowsky, in presence of some brethren from Herrnhut. The first bishop of their renewed church, David Nitschmann, assisted Jablowsky by imposition of hands, and also joined him and Sitkovius in affixing his signature, agreeably to the canons of the ancient Brethren's Church, to the signature of consecration, given to Count Zinzendorf.

The ordination of Count Zinzendorf to be a bishop of the renewed Church of the Brethren, afforded sincere joy, not only to those whom it more immediately concerned, but to many others both high and low, who esteemed him more for his zeal in the cause of God, than his elevated rank. The day after it had taken place, the king of Prussia sent him a letter, written with his own hand, in which he thus expresses his good wishes: "It was with satisfaction I learned, that according to your desire, you have been consecrated bishop of the Moravian Brethren. That this transaction may turn out to the glory of Almighty God, and the salvation of many souls, is my heart's desire. I am always your very affectionate, Fred. William,—Potsdam, May 21, 1737."

The various regulations made at Herrnhut, in the hope of thereby promoting godliness, and preparing its inhabitants for becoming useful and devoted servants of God, arose out of circumstances gradually developing themselves. Among the inhabitants of Herrnhut, were many young unmarried men, whose number in 1730, exceeded one hundred. They were all mechanics, and either lived with their parents, or lodged in other families. A separate habitation was built at the suggestion of Count Zinzendorf, provided for such young unmarried men, as were willing to avail themselves of it. By this regulation, they had daily opportunities to edify one another, and to be united together in true brotherly love. With a view of affording them the means of acquiring such a general knowledge of the sciences, as is more or less indispensable to a laborer in Christ's vineyard, they received instruction in the languages, Geography, History and Physic; Count Zinzendorf assisting in their instruction. As they had to earn their daily bread by the sweat of their brows, the hours devoted to study could only be gained by curtailing the time allotted to sleep. Yet by indefatigable diligence, by conning over their lessons while occupied at the loom, or other manual labor; by engaging solely for the Lord's sake, and by asking and obtaining aid from him, the attainments of some of them were very respectable, especially their knowledge of the original language of holy writ, and theological subjects in general. In proportion as the cause of the Brethren extended, it became more and more indispensable that those, who were its principal agents, should possess a competent share of human learning.

About the same time a similar regulation was made among the young women at Herrnhut; at their own request, influenced by the same desire of keeping themselves unspotted from the world, a number in 1733, moved into a house fitted up for them, where they made their own domestic arrangements. And this regulation, like that among the young men, conduced very materially towards promoting their growth in spiritual knowledge and piety, and preparing them, as far as was proper for their sex, for active service in the church.

These regulations have ever since been retained in the renewed Church of the Brethren; and in every regular settlement, houses have been built for the accommodation of the young married men and the unmarried women, called *Single Brethren's* and *Single Sisters' Houses*.

These houses have hitherto furnished the greater number of Missionaries, employed among the Heathen, and also many other useful servants in the labours of the Brethren's Church at home. To a more casual observer these institutions might assume the appearance of Monasteries; but nothing is further from the fact. Here is no vow of celibacy, or any other vow; nor are any, whether males or females, compelled to enter these houses against their will; neither is the piety of the inhabitants of these houses considered of a superior order to that of others. The egress is open to all, whenever they wish to avail themselves of it, without thereby incurring the censures of the church.

The appointment of *Elders* to direct and superintend the concerns, both spiritual and temporal, of the congregation, was of great importance to its welfare; and it is pleasing to find that the great head of the Church raised up men, from the exiles from Moravia, whom he endowed with the needful gifts for this office.

It seems evident, that the doctrine of the atonement of Jesus Christ, was made the foundation of the faith and practice of the Brethren. To the sacrifice of Christ alone, they looked for pardon and justification; but their views of sanctification were not so clear and evangelical at first as they afterwards became. With the gospel, which points to the blood of Christ as the only source, both of pardon and cleansing from sin, they mixed some mystical notions. Much was also spoken of the dignity of the human soul. They were agreed on the necessity of an entire devotedness of the heart unto God, and its renewal in righteousness: but the manner in which many endeavored to attain this mark of true Christianity, was not in all respects evangelical. They showed great earnestness in fasting and prayer, in watching against every temptation to sin, and in striving to be delivered from the effects of natural corruption.

This want of clearness in evangelical doctrine is not much to be wondered at, when it is recollected, that most of the inhabitants of Herrnhut had just escaped from a land of spiritual darkness, where the light of divine truth was not only obscured, but almost extinguished by human traditions. And even in Protestant Germany, the native simplicity of the gospel had lost much of its lustre, by the introduction of scholastic divinity. Those who were teachers in the Brethren's Church were true to their knowledge, and faithfully improved the light they had received. They endeavored through much poverty and difficulty to acquire such a portion of human learning as was necessary for the correct understanding of the Holy Scriptures, being frequently under the necessity of laboring at their several avocations during the greater part of the day. Many anecdotes might be given, which would show the great acquirements many persons made in these unfavorable circumstances for study.

Martin Dober, was a Bohemian exile—and a potter by occupation; but by close study, he acquired so much knowledge of theology, that he acquitted himself with credit in his examinations before several universities. He was highly esteemed at Herrnhut for his talents as a preacher and expounder of the Scriptures. A minister once put the question, how those meetings were conducted, at which the *potter* (meaning Dober) was the teacher? He received for answer: "When a lesson is read from the Old Testament and expounded, the *potter* in general makes use of a *Hebrew* Bible. When he is absent, Count Zinzendorf or the Rev. Mr. Rothe, supplies his place; but the *potter* is the most

acceptable to the congregation." Dober's discourses aimed at the reality of religion, and seldom failed to reach the heart; which made Count Zinzendorf say: "When Dober opens his lips in the meeting, his words flash into the soul like lightning."

Within the space of fifteen years after the revival of their church, the Brethren had, come to a mutual understanding on the principles of their constitution, the doctrines of Christianity, and their application to all the necessities of the sinner. Hereby they were prepared to be instruments in the hand of God for extending and building up his church on earth, by successfully preaching CHRIST CRUCIFIED to Christians and Heathen.

(To be continued.)

ART. III. *The Associate Presbyterian Magazine.*

MR. EDITOR—I am indebted to a friend for the first number* of a periodical work recently started in your city entitled "*The Associate Presbyterian Magazine*"—under the sanction of the Associate Presbytery of Albany and several other ministers, and under the immediate superintendence of the Rev. Peter Bullions, D. D."

A title so imposing; a Presbyterian periodical; and not only Presbyterian, but *Associate* Presbyterian, a denomination which for a century has been distinguished for its indomitable attachment to the peculiarities of Presbyterianism, both in doctrine and discipline; and edited not only by a minister of the Associate Church, but a learned Doctor of Divinity, under the sanction of a whole Presbytery, and several others ministers; could scarcely fail to raise in the mind of the reader expectations of no ordinary character. A title so imposing, warranted the man of letters to anticipate an intellectual repast,—the infidel, powerful and well-aimed blows against the citadel of darkness—the pious man, a defence of the sublime doctrines of the gospel, on which are based all his hopes of future happiness and glory, managed in the words of truth and soberness—the man groaning under a sense of guilt, an exhibition of the obedience and sufferings of the Son of God, as a stable foundation on which the chief of sinners may build his hopes of heaven—and the weak and infirm something of the bland spirit of him who came into the world, not to *destroy*, but *save* men's lives, which might soothe and comfort the wounded spirit.

But, knowing, as I did, that the Rev. Peter Bullions, with some others, who claimed to be the Presbytery of Albany, had been **SUSPENDED** from the ministerial office and the communion of the Associate Church, for the highest act of contumacy known to the Presbyterian form of church government, I must confess that I had great fears when I first heard of this new publication, that it would not correspond to the imposing import of its title. And on a careful perusal, my fears have been fully realized. I laid it down with grief and shame; *grief* on account of the deep wound it inflicts upon the common cause of christianity; and *shame* for its authors. Indeed, it cannot fail to crimson the cheek of every pious man, that such a display of human frailty should have been made through the medium of professed ambassadors of the Prince of Peace.

* This has been in our possession more than two months.—Ed. *Rel. Mon.*

These excised brethren, having, as appears to me, determined to resist the constitutional provisions of their own church for the removal of scandal and offences; from "a deep consciousness" that their conduct could not bear the legal application of the rules of discipline, which they had sworn to maintain, their only hope of sustaining themselves was to make a *false issue* respecting the matter in controversy between them and the church; and to create an impression that the whole church had all at once abandoned their principles, for the sake of persecuting them! These brethren, if I mistake not, knew very well that abuse of church courts would be exceedingly palatable to a corrupt age—that ignorance and prejudice stood ready to enlist in their cause—that a skillful concealment of the *merits of the question* could impose upon some honest people—that many would never see a reply to their statements—and that all these things combined would raise a party sufficiently strong to maintain them, or at least keep them in countenance for the present; and this course being more congenial to the pride of the human heart than a confession of sin and return to the path of duty, was accordingly chosen—and *SCHISM* was resolved upon. It is of comparative small importance whether men regard this as a causeless separation or not. To their own Master they stand or fall; and to his tribunal both they and their former brethren must stand, whether they will or not.

Much might be said and many animadversions might be made in relation to the contents of this first No. of the brethren's Magazine, but at present I shall confine myself to one single observation, which is, that this publication appears to me to *betray an unchristian spirit*.

This observation, it is believed, will appear well founded by a simple comparison of the language of the Magazine with that of divine inspiration. (1 Pet. iii. 8-17.) The reader is requested to turn to this passage and read it with care, as it is too long for citation. Many other portions of God's word speak the same language; but this is sufficient. It will be seen that it lays down "unity, compassion, brotherly love, pity, courtesy, rendering good for evil, refraining from evil speaking and guile, doing good, seeking peace, suffering for righteousness sake, well doing, and giving a reason of our christian hope with meekness and fear," as marks of grace or evidences of a christian spirit. Now let the intelligent reader contrast these heavenly words with the following, which are applied to the ministers and elders of the Associate Synod. They have suspended and deposed brethren without "just cause" or "plausible pretext"—"Sinful proceedings,"—"ill usage,"—"persecution,"—"corrupt exercise of discipline,"—"oppressive measures,"—"maintaining falsehood for truth,"—"tyranny and oppression,"—"arbitrary and despotic principles,"—"a persecuting spirit,"—"accusers, witnesses and judges,"—"doing as the Popes did,"—"holding doctrines and principles held by the Romish Church,"—"repealing the law of God,"—"party spirit,"—"convicting the accused in the absence of all testimony,"—"influenced by anger, jealousy, and evil passions,"—"corrupt decision,"—"falsehood,"—"flagrant injustice,"—"perpetrating outrages," &c. are lavishly applied to the whole Associate Synod. And a number of members are held up to the world as engaged in a "mystery of iniquity,"—"ineffable baseness,"—"scheme of infamy,"—"allowing an individual to prove what he had already declared to be unwarranted and unfounded,"—"proved to be false and malicious slanderers in a court of justice," &c. &c.

Now, we ask the reader to judge for himself, whether this be not the

language of "railing." Does not such language always manifest a want of facts and sound argument? Does it not clearly betray an unchristian spirit? which was the thing proposed to be proved. So obvious does this appear to the mind of the writer, that he will not insult the reader's understanding by dwelling any longer upon it. It may, however, be remarked, that men almost uniformly speak as they feel; for out of the abundance of the heart the mouth *will* speak. The man under the influence of inebriation, not only sees double, but is amazed that the world is so given to drunkenness—the maniac raves because mankind have gone mad; the peevish man is made miserable by the ill-nature of others, and the angry man is resolved to chastise the fury of others; and some have so great love for *peace*, that they are ever ready to fight for it. If these principles be correct, to what an awful state of feeling must not the conductors of this Magazine be reduced? "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united; *for in their anger they slew a man.* Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I WILL DIVIDE THEM IN JACOB, AND SCATTER THEM IN ISRAEL."

But if it should be inquired what has irritated these men to speak as they have, the answer is, **DISCIPLINE.** Had the church courts allowed themselves to be trampled in the dust, and gross immoralities to find a secure asylum in the church of God, no doubt our peace had now been like the dead calm of a stagnant pool. It is the character of Christ's witnesses that they "*torment* them that dwell on the earth." And in no way more than in the exercise of discipline, as all ecclesiastical history fully demonstrates. These offended brethren "confess acts of indiscretion;" and disavow all "intention to vindicate the conduct of Dr. Bullions;" but then he belongs to our party and you shall not apply the rules of discipline to him. Mr. Stark also belongs to our party, and he also shall be exempt; but if others offend, both civil and ecclesiastical law shall be applied to the letter, not excepting even the pound of flesh.* And even if the civil suit, of which they speak, was as they represent it, which is not admitted, then by their own showing, patient submission to the requirements both of civil and ecclesiastical law, when enforced by the spirit that influenced men of old to gnash their teeth upon the Son of God, shall be no satisfaction! Is this the spirit of the gospel? Is this agreeable to the subordinate standards of the Secession Church? "Persons active in reviving old and dead scandals, or those that have been *legally removed*, shall be considered as scandalous." (Book of Dis. p. 59.) And yet this was repeatedly done in Synod and now again in their Magazine, by these *persecuted* brethren. They had themselves voted for the conviction of another for a like offence, and that other submitted to censure for it, and yet they have never acknowledged this as any kind of satisfaction; from which it appears, that they understand the rules of discipline to be applicable only to their opponents, and that their design is not the *reformation* but *destruction* of the offender. And yet these are the men that stigmatize the deeds of the Synod as the measures of "a party." Thanks be to the mercy of the

* Our correspondent here alludes to the fact, that when Mr. Webster, through the want of pecuniary ability, failed to defend himself in the civil suit, and when in the absence of all defence the jury brought in a verdict of \$400 against him, Mr. Stark did, contrary to the general practice in all such cases, require the full payment of the said \$400—he exacted at the hand of his brother "the uttermost farthing"—he extorted, like the Jewish miser, the pound of flesh.—(Ed. Rel. Mon.)

Lord our God, there is still a *party* in the Synod, who have suffered all manner of reproach and much persecution for the cause of truth and righteousness, and who, I trust, are prepared to maintain this cause with the last breath of this mortal life, even though life itself should be the forfeit. "Whoever shall lose his life for my sake shall find it."

Some may suppose, that the example of our Saviour justifies railing language against individuals and church courts, when they are supposed to do wrong. He did indeed denounce the judgments of heaven upon the Pharisees and others; but then he was God; He had a right to say, "Vengeance is mine, I will repay." But the apostle Peter speaks of certain characters, who "walk after the flesh in the lust of uncleanness and DESPISE GOVERNMENT; presumptuous are they, self-willed; they are not afraid to SPEAK EVIL OF DIGNITIES." Whether this passage of holy writ be applicable to our insubordinate brethren we undertake not to decide; but the apostle adds, that "angels, greater in power and might, bring not railing accusation against them." And Jude tells us, that Michael the arch-angel durst not bring a railing accusation against the devil, but said "the Lord rebuke thee." If the authors of this Magazine be greater than the Arch-angel, by whom some understand the Son of God, and the Synod worse than the devil, then perhaps they may be justified in their railing accusations; otherwise they have betrayed an *un-Christian spirit*. I close with a remark of Dr. Gill on the last cited text—"If the Prince of angels did not choose to give a railing word to the devil, who is so much inferior to him, and when there was so much reason and occasion for it, then how great is the insolence of those men, that speak evil of civil and ecclesiastical rulers without any just cause at all?"

SIMPLEX.

ART. IV.—*Letter from the Associate Synod of Original Seceders to the Associate Synod of North America.*

EDINBURGH, May 10, 1838.

Reverend and Dear Brethren—The union of Christians in the faith and profession of the Gospel, is of vast importance. No duty is more warmly inculcated in Scripture. It is there described as the badge of discipleship among the followers of the Redeemer, and as one of the most distinguished evidences that we are born of God, and know God. It constitutes, in no small degree, the internal strength of the Church, and contributes greatly to her energy and success in contending for the faith of the Gospel. It is glorifying to God who is love, and who is in Christ reconciling the world to himself, and mankind of every rank and of every country to one another. And it is honoring to the Redeemer who is "our peace," and who is praying in heaven that all whom the Father hath given him may be joined together in one holy brotherhood, as he and his Father are one. Nothing can warrant separation from any particular Church, but her departure from scriptural attainments, and even that only after every other means for reclaiming her have been tried without effect.

With these sentiments and feelings we assure our brethren that it was with the deepest grief that we found ourselves shut up to part with former brethren, and to form ourselves into a separate communion. We

took that step not from any personal pique, for the greater part of us had to part with brethren with whom we were connected not only by the bonds of ecclesiastical fellowship, but by the ties of private friendship, contracted in youth, and consolidated in advanced life. A sense of duty compelled us to take the step we did take, and from the progress these brethren have made in defection from the original principles of the Secession, we find no reason to regret what we have done.

It was when placed in this painful situation that our hopes were greatly revived as to the success of the cause for which we were contending, by the friendly correspondence with which your Reverend Synod was pleased to favor us. The expressions of feeling for us in the distressing circumstances in which we were placed, and the approbation you were pleased to give of our conduct in the appearance we had made in the defence of our principles, were to us "good news from a far country." Like Paul, on another occasion, we "thanked God and took courage." We were still more gratified when, after you had seen the new statement of our Testimony, you judiciously declared that you were so far satisfied with it, as to continue the connexion which had by a former decision been so happily formed between the two Synods.

Our prospects, however, have been in a great measure overclouded by your late decision, in which you seem to disapprove of the doctrine of this Synod respecting the Magistrates power *circa sacra*, and National Covenanting,—two points of great importance in our distinguishing profession, being interwoven with the great cause of the Reformation, in defence of which we are associated as a distinct ecclesiastical body. We are not disposed to view that decision in the most obnoxious light, or as a sufficient ground all at once to break up our connexion with our brethren in America. When we consider the difficulties which a number of ourselves once felt with regard to these subjects, and the unreasonable prejudices which we had imbibed against certain brethren who had made a stand in their defence,—prejudices founded not on their real sentiments, but upon false aspersions vented and propagated to their prejudice; when we consider that similar reports have been industriously spread with regard to this Synod even in America; and that our brethren, owing to their distance, and other circumstances, have not the means of ascertaining from their own observation, the truth or falsehood of these reports; and when, in addition to this, we take into the account the small number of the copies of our Testimony which have reached America, which must have prevented many of our brethren from deliberately examining that document; we are not so much surprised as we would otherwise have been, that there should have been some difference of opinion in your Synod about our sentiments on these topics. These considerations also afford us some hope that your Synod, after more mature examination, will come to a decision more satisfactory and encouraging to us than that to which we have referred.

It would be improper at present to trespass on your time by entering at any length upon the agitated questions. It may, however, be necessary to state to you some reasons why they held such a prominent place in the new statement of our principles. Had we been placed in other circumstances when our late Testimony was drawn up, it is probable the question respecting the Magistrate's power would not have occupied more than a few sentences in that paper. It is likely that we would have satisfied ourselves with renewing our adherence to the Westminster Confession on that head, as approved and adopted by the General Assembly

of the Church of Scotland in 1647, with certain limitations respecting his power to call Synods. But when the union was proposed between the Constitutional Presbytery and the Associate Synod, it was supposed there might be a difference of sentiment about the Magistrate's power and National Covenanting in the two bodies, and it was proposed as a preliminary step to settle matters with regard to these two questions. You have the result of their deliberations in the Articles on which we suppose your objections are founded. When the Testimony was framed it was considered proper to insert these Articles in the historical part of the Testimony, to show how the two bodies came to be of one mind on these subjects, about which they were supposed to differ.

Another reason of their insertion was, the importance of the questions themselves, and to vindicate, so far as lay in our power, the Westminster Confession from the aspersions thrown out against it as favoring Erastian principles. With regard to the Confession itself, though we will not assert that a form of words equally scriptural might not be drawn up at present as a subordinate standard, yet we humbly conceive that no Confession of modern construction in the present state of the Church could have the same authority. It was compiled by a class of men that have seldom had their equals in any period of the Church for solid learning, fervent piety, and ardent zeal for the Redeemer's glory,—men who were collected from different departments of the Church, and whose joint labors received the sanction of all the constituted authorities in the country. It was approved, and is still highly venerated by the Reformed Churches on the Continent; and to this day it is still held in some form or other as a subordinate standard by all the Presbyterian Churches in Britain and Ireland, and so far as we know, by the greater part of them in America. Moreover, it is a standard of uniformity consolidated by solemn confederation and vows to God. When therefore, God gathers into one his scattered heritage, what public document is so likely to be adopted with success as a basis of union among the Reformed Churches as the Westminster Confession? This was the end proposed by its original compilers; and though it has hitherto only had partial success, may we not hope that their pious designs may yet be carried into full effect?

From these considerations, the Westminster Confession was recognised by our Fathers in the Secession as a part of the covenanted uniformity; it is still held as such by us, and we consider that any unnecessary objections started against the Confession, must tend greatly to weaken its authority, and to mar its usefulness. If found erroneous, it should certainly be abandoned; but if it can be shown that whatever constructions may be put upon certain phrases taken singly, yet, taken in connexion with other passages referring to the same subject, it contains nothing that can be construed as favoring Erastian principles, why condemn any part of it, and thus in the eye of the public throw suspicion upon the whole? The result of our deliberations accords with what we have now mentioned. We found that, taken as a whole, and explaining certain phrases by more plain and explicit assertions, it assigns to the Magistrate no power at all *in* the church; and no power *about* the Church which is not warranted by Scripture, and consistent with her free, spiritual, and independent nature.

But the question itself has assumed additional importance since these Articles were drawn up and obtained a place in our Testimony, from the great increase of the voluntary principles which would exclude religion

altogether from national managements. Though in the articles to which we have referred, we have said a great deal in explanation of what we consider the true meaning of the Westminster Confession; yet neither in these articles, nor in any part of the Testimony have we taken the high ground which some have done on the head of civil establishments of religion. Though our principles on this head may certainly be considered as inferring the duty of the State to afford to the Church national support when this is necessary, in order that every part of a nation may enjoy the privilege of religious instruction; yet we have no where given judgment with regard to the extent of that support, or brought it forward as essential to a civil establishment. All that we have pleaded for is, that nations and their rulers, when favored with supernatural revelation, should give their public countenance to the true religion; remove every thing out of their civil constitution inconsistent with it, or tending to retard its progress; frame all their laws, and regulate the whole of their administration, in all moral respects, according to its tenor; take care that no encroachment be made upon the other liberties of the Church, or the free and spiritual kingdom of Christ, that her ministers be protected in the administration of her ordinances, and her members in the maintenance of their Christian profession; and, in fine, that those in public authority should employ the influence of their station in every way competent to them, and consistent with the free and independent nature of the Church, that every part of their dominions shall enjoy a scriptural dispensation of religious ordinances.

We are far from pleading, as some have done, that magistracy is founded in grace; on the contrary, we maintain, that it has its foundation in natural principles. But though Christianity confers upon magistrates no new power, yet it greatly enlarges the sphere of the operation of that power which they possess as civil rulers from the law of nature. This law binds the subjects of God's moral government, jointly and severally, to embrace and reduce to practice whatever God is pleased to reveal as the rule of their faith and duty. Christianity was evidently intended to operate as a remedial system upon society, civil as well as ecclesiastical—to make better husbands and better wives,—better parents and better children,—better masters and better servants,—better citizens as well as good church members,—better subjects and better rulers. Accordingly, it prescribes the duties men owe to one another in civil life, as well as those duties they owe more immediately to God, and enforces the practice of these duties upon Christian principles. That Christianity has produced these salutary effects wherever it has been generally embraced is evident. It has contributed more by its direct and indirect influence to the civilization of barbarous nations,—to the improvement of their government, laws, and institutions,—to the general amelioration of the state of society,—and above all, to the improvement of public morals, or that "righteousness which exalteth a nation," than all the discoveries of human science, and the power of the civil arm combined, either in ancient or modern times. It was from a conviction of the truth of these statements that our reforming ancestors combined a civil with a religious reformation, by making provision that their civil code and the whole of their civil administration should, in all moral respects, be consistent with the laws of God laid down in his word; and that those vested with civil authority over them should be friendly to the religious reformation that had been attained to and settled among them. But according to the modern principles, a stop must be put to the salutary influence of Chris-

tianity on civil society, by excluding it from having any connection with civil life in the concerns of nations and their governments. The magistrate is "the minister of God for good," and though the more immediate end of his office is the order and peace of civil society, this end cannot be gained without public morals, and the morals of a country cannot be secured without religious principle; but according to these principles, the magistrate must be prohibited from employing his influence as a magistrate for promoting the religion, and the only religion which effectually "teaches men to live soberly and righteously," as well as godly, in this present world, though this may be done in ways almost innumerable, without encroaching upon the due liberties of conscience, or the offices and spiritual independence of the kingdom of Christ. As the minister of God for good, the magistrate is to study the safety of the nation over which he presides, and employ every moral means for that purpose; but according to these principles, he must not use his influence as a magistrate to suppress idolatry, infidelity, blasphemy, or Sabbath-breaking,—national crimes which, in every age, have been the forerunners of national destruction. God "hath put all things under the feet of his Son, and given him to be head over all things to the church;" and he has enjoined the kings and judges of the earth to acknowledge his supremacy, to "kiss the Son lest he be angry;" but according to these principles they must not do this lest they confound religion with politics. "They who rule among men must be just, ruling in the fear of God," which certainly implies, that even in framing their civil code, and in the whole of their administration, they must have a supreme regard to God's authority in his word; but according to these principles, the magistrate, as a magistrate, must give no preference to the Bible, but put it on a level with the Alcoran.

These, we apprehend, are a few, and only a few, of the demoralizing consequences of the principles now mentioned. We are far from thinking that many excellent men who have adopted them see their consequences, else they would be the first to abandon them. But convinced as we are of their tendency to promote the cause of immorality, infidelity, and profaneness, in a country, we find ourselves constrained to lift up and to maintain our humble testimony against them.

In this country, recent events have, by the avowal of all parties, practically decided the point, that to adopt the principles of Voluntaryism, as it is called, is, not to abandon merely, but completely to reverse, the original grounds of the Secession. And, if it should not be deemed presuming in us, we might add that, even in America, the practice of nationally and legally excluding the true religion from public and civil management, appears to us to have produced effects deeply injurious to the honor and happiness of society at large.

Our brethren, we hope, will not mistake us. We are far from maintaining that a civil establishment is indispensable to the spiritual prosperity of a church, or even approving of any civil establishment existing at present. Nor are we insensible to the perversion of the principle, by applying it to the purpose of supporting a false religion, or a corrupt profession of the true; but the arguments brought forward against it on these grounds apply, we conceive, equally to Christianity itself, which has often been perverted by men of corrupt minds into an engine for promoting their ambition and schemes of worldly policy. We are also aware of the difficulties which would lie in the way of re-erecting a national establishment of religion in the present divided state of the church.

These are, however, difficulties arising from the present corrupt state of society, and the limited influence of the gospel itself upon the minds of men, and cannot affect the validity of this or any principle founded on the Divine law, natural or revealed. And when "the earth shall be full of the knowledge of the Lord, as the waters cover the seas," and when "the watchmen on Zion's walls shall see eye to eye," all these difficulties will vanish.

In regard to our Brethren's difficulties with respect to our principles on the head of National Covenanting, we are not prepared to say almost any thing, as we are not informed of the exact grounds on which they rest. If they proceed upon the ground of our pleading for the lawfulness of national covenanting, which we scarcely think they can, as we always supposed that your Synod approved of our national covenants, and acknowledged their perpetual obligation; then the same arguments must be brought in its support that have been adduced in support of a national profession of Christianity. If the one is unwarrantable, the other must also be unwarrantable. But if it is admitted that nations and their rulers are subjects of God's moral government, and as such bound to recognise and embrace whatever God shall reveal as a rule of faith and manners, and conform to its dictates, in all moral respects, in their national managements, then we would suppose that it must be warrantable in nations to confederate and enter into solemn vows to maintain and promote in every way competent to them the cause of revealed religion and liberty among them, the functionaries of the church always taking the lead in framing the engagement, and administering the oath or vow by which it is consolidated. We are aware that the public were greatly misled—we do not say intentionally—by a publication about thirty years ago, which obtained an extensive circulation, not only in this country, but also in America, with regard to the views of the members of the Constitutional Presbytery on the head of covenanting. They maintained, and this Synod continue to maintain, that confederation and vowing to God is a moral-natural duty, like prayer and praise, and that though it cannot be performed acceptably but in the exercise of faith in Christ, more than any other duty, yet it is not like Baptism and the Lord's Supper, exclusively an ecclesiastical service. It was never meant to deny the warrantableness of that covenanting which is purely ecclesiastical, or that churches may covenant in support of their religious profession, as the Secession Church has done; but what is insisted for is, that Christians may confederate in support of their religious privileges and civil liberties, and solemnise their engagements with a vow to God in the faith of acceptance through Christ, though they be not united in the bonds of ecclesiastical fellowship. Of this nature was the solemn League. It was not only a confederation between nations and churches, and had for its object the formation of a bond of union among these churches in all the intimacies of ecclesiastical fellowship; but at the time it was entered into, the parties belonged to different ecclesiastical communions; yet our fathers in the Secession found no fault with it on this ground, but maintained that it was for its object laudable,—for its matter warrantable,—and for the time seasonable; and our Brethren know as well as we do, that till the late union, every office-bearer in our branch of the Secession Church, on entering upon office, was required to declare his approbation not only of the National Covenant, but also of the Solemn League, and his belief that these national vows were of continued obligation upon all ranks in these lands to the latest posterity. If the difficulty arises from

the mixed nature of the Solemn League, were we called to vindicate it on this head, we could not bring forward a better defence than that produced by one who is well known to have been no friend to secularized churches. After he had observed that the cavils against the Solemn League on account of its mixed nature might have been prevented had our ancestors framed two bonds, the one in defence of their civil, and the other in defence of their religious liberties, he adds, "After all, the situation of these worthy persons made it scarcely possible for them to have done otherwise than they did. Aspiring princes aimed at their religious rights, in order to deprive them of their civil property, while ambitious dignitaries in the church conspired with the princes to rob them of their natural rights, in order to seize on their spiritual liberties. Attempts being thus made, and from different quarters, upon both their civil and religious rights, they were violently forced upon a necessity of blending them in the defence of them. What were united in the mode of opposition, it was natural and almost necessary to unite in the mode of defence. It was from this source alone, and not from an attachment to Erastianism, that they made the teaching and swearing of these a condition or qualification for civil or military trusts."

We are sorry to have taken up your attention so long, but we considered it necessary fully to explain to you our views and feelings on the subjects to which your late decision referred. We consider that a testimony must be adapted in some measure to circumstances. Were we disposed to find fault, we might fix upon parts of your Testimony that do not come up to our views on certain subjects; and perhaps upon other parts where you carry certain matters of testimony farther than we would be inclined to do. But we consider it, on the whole, to be a faithful testimony for the truths of Christ, adapted to your circumstances, and we are not disposed to object against those who may come to you from us giving their assent to it, at licence or ordination. At the same time, to require this assent from any preachers and ministers attested by us, before admission to communion, or being allowed to officiate, appears to us so far to nullify the external badge of union hitherto subsisting between us, that, on the supposition that your Reverend Synod still intend to maintain that union, it appears to us to require some further explanation; inasmuch as it seems to place us on the same footing in relation to your Reverend Synod with any other body of professing Christians.—Had you found yourselves at liberty to express your views of our Testimony in a way similar to that in which we have now spoken of yours, or adhered to the mode of expression employed in your first decision respecting it, though of a general nature, we would have found no fault with it; but we cannot conceal the difficulties into which we are thrown by your late decision, which, whether intended or not, seems to carry in it a condemnation of two points which we consider of vital importance to be held fast by us, as witnesses, not only for the reformation cause in this country, but in defence of the grand truth that the kingdom of Christ, though not of the world, is set up in the world to diffuse its salutary influence among all members of society, by rectifying every thing wrong in its civil constitutions, purifying its laws, raising the tone of public morals, and bringing about the period foretold in ancient prophecy, when, even "upon the bells of the horses, shall be inscribed HOLINESS UNTO THE LORD, and the pots in the Lord's house shall be like the bowls before the altar," and when, not by constraint, but by voluntary consent, "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

However much we feel on account of your late decision, we wish to do nothing rashly. By future explanations we hope our difficulties may be removed. We are willing to consider that our connexion with you still exists as formerly, till we hear from you again. And it is, dear brethren, our earnest prayer, that the great Head of the Church may be present with you and with us in all our deliberations, leading us to such measures as shall be for his glory, the advancement of the cause of truth and righteousness in the world, and the peace and prosperity of our Zion.

Signed, in name and by appointment of the Synod,

JAMES MEEK, *Moderator.*

ROBERT SHAW, *Syn. Clerk.*

ART. V. *Proceedings of the Associate Reformed Synod of New York.*

From the published minutes of the late meeting of this Judicatory, we make the extracts given below. We are not aware that our readers will be at all surprised at this Synod's decision on the subject of Psalmody.-- At their meeting in 1837 certain Resolutions were offered, directing the ministers of said Synod either to use the Scripture Psalms or to omit singing in public worship, when they officiated in the churches of other denominations. These Resolutions were referred to a committee of which Dr. M'Carroll, their professor of Theology, was chairman. The Dr's Report on the subject involved in those Resolutions was adopted by the Synod in preference to the more scriptural Report of Mr. Blakie of the minority of said committee. The Synod, by the adoption of Dr. M'Carroll's Report, have confirmed the views which our church have always entertained on that part of the constitution of the Associate Reformed Church which treats of the subject of Psalmody.— We have always contended that that Constitution allowed the Associate Reformed people to sing what Psalms or Hymns they pleased in their families and while worshipping in other denominations, provided they used the Scripture Psalms in the Associate Reformed CHURCHES. But these views have been characterized as *strained* if not *calumnious*. The Associate Reformed Synod of New York, however, have now judicially confirmed their correctness. Our readers will at once perceive that there is no truth in the reference of Dr. M'Carroll to the "Testimony of the Associate Church." Our Testimony *does not* contain the sentiment imputed to it. We cannot understand what the Dr. means, unless it be to practice a deception on his brethren and the christian public. From some of the doctrinal positions taken by the Dr. in his Report, we entirely dissent; but we have not time to particularize. The sum total, therefore, of the Synod's decision is, that their ministers and people may

sing what Psalms they please, if they only adhere to the Scripture Psalms in their CHURCHES; that is to say, that the inspired Psalms may or may not be used in the worship of God throughout the churches of Christ, according as circumstances dictate.

Decision on the subject of Psalmody.

The subject of Psalmody was called up. A paper was received from Dr. M'Carroll, the chairman of the committee, on the subject, which was read as follows:

The committee to whom was referred the preamble and resolution, respecting the Psalmody to be used by our ministers when officiating in the churches of other denominations, respectfully report:

That after an attentive consideration of the subject committed to them, they are of opinion that it would be unnecessary and improper to pass the resolution proposed, for the following considerations: In the existing state of our ecclesiastical laws and regulations, we have for several years been enjoying a very large share of prosperity, and evident tokens of the blessing of the King of Zion. No new regulations seem to be called for, to improve a condition for which we have been, annually, and for many years, giving public thanks to God. While other denominations, on the right hand and on the left, have been "biting and devouring one another," we have been placed by a kind Providence in a happy mean between the extremes of latitudinarianism on the one hand, and excessive strictness on the other. We tried one of these extremes, and, after much loss, barely escaped with our lives. We have tried the middle way, and thus far found it safe and prosperous. Having escaped Scylla, let us not rush into Charybdis.

The passing of this resolution, would endanger the harmony and even the entireness of this Synod. Those who could not in conscience obey it, must either remove from our communion, or, by resisting authority, expose themselves to the hardship of expulsion. Small and weak as our denomination is, it would be injudicious to peril our very existence on an untried experiment.

The resolution in question is, in the form of it, an addition to the obligations which our ministers have voluntarily assumed at their ordination. It cannot, therefore, be imposed on them without their consent, nor become a part of the standing law of the church, without passing through the process required for altering the constitution. It is expressly provided that "no regulations intended to be universal and permanent shall be established, without previously transmitting them to the several Presbyteries, that they may have time to consider and report their judgment thereon." It would be unconstitutional for this Synod to assume the power of legislating for the ministers and church, and therefore not only uncalled for, but wrong.

Nor would it be proper to move the church, for the purpose of adding this resolution in a regular manner to our constitution. Our Confession is already sufficiently large. To its principles our ministers are all cordially attached, as they freely professed. It is intended to be the municipal law of our own denomination, and is derived from the Holy Scriptures. But it does not enter particularly into the subject of our foreign relations or inter-ecclesiastical law. This delicate and difficult subject it has wisely left to the consciences of the one family of God, enlightened by his own word, only directing that the "communion of saints, as God

offereth opportunity, is to be extended to all those who, in every place, call upon the name of the Lord Jesus." If, then, there be any thing wrong on this subject, (Ch. 26, Sec. 2,) it had better be corrected by an enlightened public sentiment and personal intercourse, in kind and christian fellowship, than by the authority of this Synod, or even of all the co-ordinate legislative powers of the church.

Our Lord recognized a distinction between the moral and municipal law, when in relation to divorces, he says, "For the hardness of your hearts he wrote you this precept, but from the beginning of the creation God made them male and female." Mark x. 4. Laws administered by men must of necessity be less extensive than the whole of human duty; so that something beyond all law, civil and ecclesiastical, must be left to conscience and to God, for the obvious reason, that to enforce the whole moral law is impossible, and the attempt would do more harm than good. The case before us is one which may safely be left where it has hitherto been by the best and wisest men, out of the code ecclesiastical.

There is nothing to hinder any, who may be so disposed, from following the course proposed in this resolution, so that no injury will be done to any member if the Synod should refuse to pass it into a law, unless it be considered that it is already the law of the church, in which case the passing of it again were superfluous.

This subject affords a proper occasion for the exercise of the Christian grace of forbearance. And happily, it is almost the only one which calls for the exercise of that grace. Having so many reasons for thankfulness, in the present uniformity of sentiment on the whole system of revealed truth, both as relates to doctrine and to practice, it would argue a great deficiency of gracious attainment, in the members of this Synod, if they cannot allow to each other a liberty of conscience on a subject that has so little to do with either ministerial usefulness and comfort, or the general prosperity of religion. The scheme of absolute uniformity is impracticable, even in the smallest societies, and whenever enforced, necessarily issues in division after division; and, in the ruin of practical godliness, the abandonment of all the great objects to which the united strength of the whole church is devoted by her Divine Master, and the indulgence of every hateful passion, illustrates the philosophical paradox of divisibility, ad infinitum. The Holy Scriptures are full of warnings on this subject. "The beginning of strife is like the letting out of water. Therefore let contention alone before it be meddled with." "For if ye bite and devour one another, take heed lest ye also be consumed one of another."

Here, the committee are of opinion, this subject might rest, regarding the resolution before them as an addition to existing laws: but as it may possibly be regarded by some as a mere explanation of the constitution as it already exists, it will be considered in that view. Even on the supposition that the resolution was meant to be, what does not appear, an explanation and enforcement of the existing law of the church, it ought not to be passed, inasmuch as the constitution cannot be explained on subjects of which it does not treat. The rule on Psalmody is expressly confined to Associate Reformed churches. "Nor shall any composures merely human be sung in any of the Associate Reformed churches."—(Const. B. 3, C. 3. Sec. 3.) That limitation means something: and it does not appear what it can be, unless that the rule laid down is binding only in Associate Reformed churches, or that, in relation to all other churches, the constitution says nothing. This view is confirmed by the overture prepared by Dr. Mason, the father of the late Professor, Robert

Annan and John Smith, the fathers of our church, and which was published and distributed among the churches by order of Synod, in 1787, and in which there is an express disclaimer of the condemnation in all cases of any thing but our own practice: "We could wish for a more finished poetical version of these (the Psalms of David, and other songs of Scripture) than any yet given to the churches. And we do not say that hymns of human composition may not be lawfully used in any case whatsoever. But we think it safest generally to adhere to the scriptural Psalmody." (Ch. 21, p. 98.)

The testimony of the Associate church allows of other inspired songs taken both from the Old Testament and the New, neither of which would accord with the resolution in question. (Test. p. 170.) Another overture published by our Synod in 1796, takes the same grounds. Neither the language of the constitution, nor collateral testimonies, nor the practice of the church would authorise this first attempt to establish a rule to operate out of our own church, and impose stricter terms than are imposed at home. It is said that the doctrine of the Confession, respecting the Psalms to be used in the worship of God, if true in Associate Reformed, is true in all churches, and vice versa. This is admitted: and what then? The Confession says nothing about the particular version: It lays down the principle which is to be carried out, in the best manner that circumstances will allow at home and abroad. And the most strenuous advocates of the resolution will not assert that there are no Psalms in the books used by other churches which could be used in accordance with that part of our Confession, or that our Confession pronounces it absolutely sinful to use any part of any version but our own. Upon the whole subject, the committee recommend for the adoption of Synod the following resolutions: 1st. That every member of this Synod be enjoined to study the things that make for peace, and the things whereby one may edify another, and be much in prayer for the outpouring of the Holy Spirit of wisdom and love upon themselves and the churches. 2d. That the principles adopted by this church be adhered to, and be carried out when ministering in other churches, in a manner as nearly resembling our own as the circumstances will allow.

JOSEPH M'CARROLL, Chairman.

Also a paper, on the same subject by the Rev. Mr. Blakie, a member of the committee, was read as follows:

The minority of the committee to whom was referred the preamble and resolutions, directing our ministers either to use our own Psalms or omit singing in public worship, when they officiate in the churches of other denominations, is constrained to differ from the other member of your committee on the subject, and conscientiously believes it to be his duty to present a few reasons why this resolution, or one of similar import, should be sustained.

I do not consider it at all necessary to propose this as an amendment to our constitution, nor particularly to view it in this light; but as it is opposed also, "*as an explanation and enforcement of the existing law.*" I now proceed to offer a few considerations why, in this light, this, or a resolution of a similar nature, should be passed.

Here it is objected that the existing law does not treat on this subject at all. To this I answer, that both in the Confession of Faith, (Chap. 21, sec. 1 and 5,) on the article of religious worship, set forth that "the acceptable way of worshipping the true God is instituted by himself, and so limited by his revealed will that he may not be worshipped according

to the imaginations and devices of men," and then they say, that a part of this religious worship, thus prescribed and appointed, is the worshipping of God, by "singing of psalms with grace in the heart." When this chapter of the Westminster Confession of Faith was written, the modern hymns and spiritual songs of the 18th and 19th centuries were unknown, while with the Psalms given by inspiration of God, the church was familiar, and to them only the allusion is here made in our standards.

Those also who arranged our "directory for public worship," have entertained the same views on this subject. In the most unequivocal manner they declare, that "it is the will of God, that the sacred songs contained in the Book of Psalms be sung in his worship, both public and private, to the end of the world."

Plain and conclusive as this part of our directory may appear, yet it is supposed to be at least limited, if not counteracted and destroyed, by a subsequent declaration that "nothing merely human shall be sung in any of the Associate Reformed churches." This is considered as only binding on Associate Reformed churches, and that, in relation to all other churches, the constitution says nothing. I admit, for the sake of argument, that it is only binding by our authority on Associate Reformed churches, yet if it be the will of God that the sacred songs contained in the Book of Psalms be sung in his worship, both public and private to the end of the world, where, I would ask, can our ministers go, and into what church can they enter, where it is the will of God that the sacred songs contained in the Book of Psalms *should not* be the matter of his praise? Go into whatever church they please, and lift any human substitute, still it will be found that according to our directory for worship, they are not worshipping God at all. If there be truth in this part of our directory for worship, "It is the will, &c." it is a moral precept that in worshipping God, either in our own churches or others, we must use only the sacred songs contained in the Book of Psalms; and so far from viewing it as a tacit permission to sing what we please elsewhere, when composesures merely human are forbidden in our own church, there is only a doubling of diligence in pointing out the path of duty to the sentinels upon our walls and the sentry at our gates. If these sacred songs must be sung in the worship of God, both public and private, or in other words, at all times and in all places, where is the opportunity, without violating this part of our directory, to sing any thing else?

And to this, as well as the other parts of our directory for worship, in their vows at ordination, the ministers of the Associate Reformed church, ex animo, give their solemn approval, and resolve to maintain and observe it accordingly. That they should therefore be constrained to use only our own Psalmody, or omit singing altogether in other churches, cannot (in my humble opinion) appear unreasonable.

A great objection is also taken as to what version we should employ. Consistency replies, use that and that only, which conveys the idea of the Divine original most faithfully, the version authorised for use in our own church, until a more faithful one can be obtained. As I believe it cannot be shown that any other songs of praise but the sacred songs contained in the book of Psalms have been sung with acceptance before God on earth, from the period that our Saviour entered on his ministry, till the canon of Divine revelation was closed, or in other words, by the Saviour and his inspired Apostles, and, as in connexion with this, the only legacy, as matter of praise, left to the church by her living head, are the Psalms, which (not less than either Mo-

ses or the Prophets,) testify of him, and "as the rich variety and perfect purity of their matter, the blessing of God upon them in every age, and the edification of the church thence arising, set the propriety of singing them in a convincing light," so it is (in my humble opinion) the duty of our ministers to praise God, not indeed "in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

To some, however, it may appear to be a great invasion of present custom, either to ask to sing our own Psalms, or to omit singing where they cannot be used; and just in proportion to this alienation of regard for the *only spiritual songs*, is the necessity of passing this resolution.

Not a few would imagine that this was equivalent to saying that such churches were not christian; but this is a mere fallacy. What minister in our connexion when officiating in an Episcopal church, would read their Liturgy and their prayers; and which of us would pretend to say, that because we do not worship with their selections, we deny that they are christians? There is probably much more scriptural truth in their Litany, Liturgy and prayers, than in the average of all, or even the best human hymns at the present hour; and they have at least as much claim to a place in the worship of God, as human selections and composures have to supplant the "songs of Zion." If it be sinful to "teach for doctrines the commandments of men," let us take care lest we "go and do likewise," by encouraging the offering of "vain oblation upon his altar," instead of that sacred offering of eternal truth, which God, the spirit, hath sealed. In order that we may sing, in the song of degrees of David, "Behold how good, and how pleasant it is for brethren to dwell together in unity," let us invariably make the sacred songs contained in the Book of Psalms the matter of our praise, and then we can rest assured that by so doing, while others may possibly be right, in employing imitations of the Divine Psalms, selections of other scriptures, or the rhapsodies of their own minds, that singing them with the spirit and understanding, we can never, never, never be wrong.

Omitting to mention other considerations, as "an explanation and enforcement of the existing law," in my humble opinion, it is both necessary and proper that this, or a similar resolution do pass.

All which is respectfully submitted by the minority of your committee.

ALEX. BLAIKIE.

After which, it was moved and seconded, that the subject be continued in the hands of the same committee until next meeting of Synod.

Resumed the unfinished subject of Psalmody, and after considerable discussion, "Resolved, that the vote be now taken as follows: The roll be called, and the members be called to say which report and resolution be adopted, Dr. M'Carroll's or Mr. Blaikie's; upon counting, it was found that the vote stood as follows:

For Dr. M'Carroll's.—Dr. McJimsey, Wallace, J. Forsyth, Jr., M'Laury, D. L. Proudfit, Dr. A. Proudfit, Taylor, Forrest, Dr. R. Proudfit, Johnston, Howden, W. A. McKinney, J. Forsyth, Sen., Genung, Bull, John Beveridge, Niven, Amerman, Barber, Stevenson, Qua, Scott, and Low, 24.

For Mr. Blaikie's.—Connelly, D. C. McLaren, Blaikie, J. F. McLaren, Warden, P. McLaren, McKercher, Oakly, and McDougall, 9.

And M. N. McLaren, W. McLaren, G. Mairs, jr. Gordon, Caw, Currie, James Beveridge, A. McKinney, Robinson, and Telford declined voting.

Decision on the subject of Communion.

The subject of communion was called up and the reports of the committee and of the minority of the committee were read, and it was moved and seconded that the preamble and resolutions on the minutes of last year be adopted, as follows :

Whereas, it is the custom of the American Board of Commissioners for Foreign Missions, to unite in dispensing and partaking of the Lord's Supper at their Stated annual meetings ; and whereas, some of the members of that board are unsound in the faith, and their right, as a board, to dispense the Lord's Supper not well established in our own view, therefore

Resolved, that our ministers be, and they hereby are instructed in no case to join with them in that holy ordinance.

The ayes and noes being called for, the vote stood as follows :

Aye.—M. N. McLaren, Connelly, McLaury, W. McLaren, Wynkoop, Middlemas, Caw, Johnston, D. C. McLaren. Currie, J. F. McLaren, Howden, Blaikie, W. A. McKinney, A. McKinney, J. Forsyth, sen., Amerman, P. McLaren, Low, McKercher, Telford, Oakley, McDougall—23.

No.—Dr. McJimsey, Wallace, Dr. A. Proudfit, Gordon, Halley, Dr. R. Proudfit, Bull, John Beveridge, Niven, Scott—10

And J. Forsyth, Jr., Taylor, Forrest, James Beveridge, Robinson, Stevenson and Qua declined voting.

The following resolutions were proposed and seconded, viz.

Resolved, 1st, that this Synod disapprove of the principle and practice of open communion, or that scheme of communion which would obligate or allow the ministers or members of the Associate Reformed church to unite in sacramental communion with other churches, and the ministers and members of other churches to unite in communion with ours, on the ground merely of a general or partial agreement of opinion respecting the doctrines set forth in our Confession of Faith ; and the Synod hereby enjoin all the ministers to conform to the constitutional doctrine of the Associate Reformed church.

Resolved, 2d, that occasional communion may be granted to members of other churches, only in extraordinary cases, on application made to the respective sessions where such cases may occur, and on the same terms on which applicants are received into stated communion.

A division of the question being called for, the vote was taken on the resolutions separately, and they were both carried.

ART. VI. *Precious Remedies against Satan's Devices.*

(Continued from page 232.)

CHAPTER VI. *The sixth device that Satan hath to keep souls from religious services, is,* By presenting before them the examples of the greatest part of the world who walk in the ways of their own hearts, and who make light of, and slight the ways of the Lord. Saith Satan, Don't you see that the great and the rich, the noble and the honorable, the learned and the wise, even the greatest number of men, never trouble themselves about religious ways,* and why then should you be singular ?

* John vii. 48, 49. 1 Cor. i. 26—28. Mic. vii. 2, 3, 4.

You had much better do as the generality of men do, &c.—Now the remedies against this device are these :

Remedy 1. Against this device of Satan, think upon those scriptures which make directly against following the sinful examples of men ; as that in Exodus, 'Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to decline after many to wrest judgment.' The multitude generally are ignorant, and know not the way of the Lord, therefore they speak evil of that they know not ; they are envious, and maliciously bent against the service and ways of God ; and therefore they cannot speak well of them. 'This way is every where spoken against,' say they.* So in Num. xvi. 'Separate from them, and come out from among them.' So the apostle, 'Have no fellowship with the unfruitful works of darkness.' So Solomon, 'Enter not into the way of the wicked, forsake the foolish and live.' They who walk with the multitude shall perish with the multitude. They who live and act, as the greater part of men live and act, suffer and lie down in hell with them at last.† It is but a little flock, comparatively, to whom the kingdom of heaven is given. 'And I heard a voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Come out in affection, in action, and in habitation ; for else the infection of sin will bring upon you the infliction of punishment. So saith the wise man, 'He that walketh with wise men shall be wise, but a companion of fools shall be destroyed,' or as the Hebrew hath it, 'Shall be broken in pieces.' Multitudes may help these into sin ; yea, one may draw thee into it, but multitudes cannot help thee to escape punishments ; as you may see in Moses and Aaron, who were provoked to sin by the multitude ; but were shut out of the pleasant land, and fell by a hand of justice as well as others.

Rem. 2. Solemnly consider the worth and excellency of thy soul. Thy soul is a jewel worth more than heaven and earth. The loss of thy soul is incomparable, irreparable, and irrecoverable ; if that be lost, all is lost, and thou art undone forever. Is it madness and folly in a man to kill himself for company ? And is it not greater madness or folly to destroy thy soul, and damn it for company ? Suspect that way wherein thou seest multitudes to walk, the multitude being a stream that thou must row hard against, or thou wilt be carried into the gulph, out of which angels cannot deliver thee. Is it not better to walk‡ in the straight way alone, than to wander into crooked ways with company ? Sure it is better to go to heaven alone, than to hell with a multitude.

I might add other things, but these may suffice for the present, and I am afraid, if these arguments do not stir you, others will have but little effect on you.

CHAPTER VII. *The seventh device that Satan hath to keep souls from holy exercises and religious services, is,* By casting in a multitude of vain thoughts, whilst the soul is seeking God, or waiting upon him ; and by this device he hath cooled some men's spirits in heavenly services,

* The way to hell is broad, and well beaten ; the way to be undone forever, is to do as the most do ; "The multitude is the weakest and worst argument," saith Seneca, Prov. iv. 14, ix. 6.

† Sin and punishment are linked together with chains of adamant.

‡ What wise man would fetch gold out of a fiery crucible, or hazard his immortal soul, to gain the world, by following a multitude in those steps that lead to the chambers of death and darkness.

and taken off, at least for a time, many precious souls from religious performances. I have, say some, no heart to hear or pray, nor any delight in reading, nor in the society of the saints, &c. Satan doth so follow me, and is casting in such a multitude of vain thoughts concerning God, the world, my own soul, &c. that I even tremble to think of waiting upon God in any religious service. Oh! the vain thoughts that Satan cast in, do so grieve, vex, perplex, and distract my soul, that they even make me weary of holy duties, yea, of my very life: Oh! I cannot be so raised and ravished, so heated and melted, so quickened and enlarged, so comforted and refreshed, as I should be, as I might be, and as I would be in religious services, because of the multitude of vain thoughts, that Satan is injecting into my soul, &c.—Now the remedies against this device of Satan are these:

Remedy 1. Against this device of Satan, pray that your hearts may be strongly affected with the greatness, holiness, majesty, and glory, of that God before whom you stand * and with whom your souls converse in religious services. A man would be afraid of playing with a feather, when he is speaking with a king: ah! when men have poor, low thoughts of God, in drawing near to him, they tempt the devil to bestir himself, and to cast in a multitude of vain thoughts to disturb and distract them in waiting upon God. There is nothing will contribute so much to keep out such thoughts, as to look upon God as an omniscient, an omnipresent, an omnipotent God, a God full of all glorious perfections, a God whose majesty, purity, and glory, will not suffer him to behold the least iniquity. The reasons why the blessed saints and glorious angels in heaven have not so much as one vain thought, is, because they are greatly affected with the greatness, holiness, majesty, and glory of God.

Rem. 2. Be peremptory in religious services, notwithstanding all those wandering thoughts your soul may be troubled with. This will be a sweet help to the soul in waiting upon God, whether it is troubled with vain thoughts or not.† So say, 'Well, I will pray, and hear, and meditate, and keep fellowship with the saints still; many precious souls can say from experience, that when their souls have been peremptory in waiting upon God, Satan hath left them.‡ and hath not been so busy in vexing their souls: when Satan perceives that all those trifling thoughts that he casts into the soul, do but make it more diligent, careful, and watchful, in holy and heavenly services, and that the soul loses nothing of its zeal, piety, and devotion, but doubles its care, diligence, and earnestness, he often ceases to interpose with his trifles: as he ceased to tempt Christ, when Christ was resolute in resisting his temptations.

Rem. 3. Consider, that those vain and trifling thoughts that are cast into our souls, when we are waiting upon God in any religious service, if they are not cherished and indulged, but abhorred, resisted, and disclaimed, they are not sins upon our souls: though they may be troubles to our minds, they shall not be charged upon our consciences, nor keep mercies and blessings from our enjoyment.§ When a soul in upright-

* When Pompey could not keep his soldiers in the camp by persuasion, he cast himself all along in the narrow passage that led out of it, and then said, "Go if you will, but you must first trample upon your general;" and the thoughts of this overcame them. You are wise, and know how to apply it to the point in hand.

† It is a rule in civil law, "Nothing seems to be done, if there remains ought to be done."

‡ "If once thou sayest it is enough, thou art undone," saith Augustine.

§ It is not Satan's casting in vain thoughts that can keep mercy from the soul, or undo the soul, but the lodging and cherishing of vain thoughts; "O Jerusalem, how long shall vain thoughts lodge within thee?" Jer. iv. 14. Heb. "in the midst of thee." They pass through the best hearts, they are lodged and cherished only in the worst.

ness can look God in the face, and say, 'Lord, when I approach near unto thee, there is a world of vain thoughts crowd in upon me, which disturb my soul, and weaken my faith, lessen my comfort and spiritual strength; Oh! these are my clog, my burden, my torment, my trouble; Oh! do justice upon these, free me from them, that I may serve thee with more freedom, spirituality and sweetness of spirit.' These thoughts may vex that soul, but they shall not hurt it, nor keep a blessing from it. If vain thoughts resisted and lamented, could stop the current of mercy, and render a soul unhappy, there are none on earth who could ever taste of mercy, nor be everlastingly happy.

Rem. 4. Solemnly consider, that watching against, and resisting sinful thoughts, lamenting and weeping over them, carries with it the sweetest and strongest evidence of the truth and power of grace,* and of the sincerity of your hearts, and is the readiest and surest way to be rid of them. Many low and carnal considerations may induce men to watch their words, their lives, their actions; as hope of gain, to please friends, or to get a name in the world, and many other such like considerations. Oh! but to watch our thoughts, to weep and lament over them, &c. This must needs be from some noble, spiritual, and internal principle; as love to God, holy fear, holy care and delight to please the Lord, &c. The schools do well observe, that outward sins are of *greater infamy*; but inward, heart sins are of *greater guilt*; as we see in the devils. There is nothing that so defines a man to be truly wrought upon, as his having his thoughts brought into obedience, as the apostle speaks, 2 Cor. x. 4, 5. When sinful thoughts arise, then think thus, the Lord takes notice of them, 'He knows them afar off,' as the Psalmist speaks. He knew Herod's bloody thoughts, and Judas's betraying thoughts, and the Pharisees' cruel and blasphemous thoughts, afar off.† Oh! think thus, all these sinful thoughts, they defile and pollute the soul, they deface and spoil much of the inward beauty and glory of it; if I commit this or that sin, to which my thoughts incline me, then either I must repent, or not repent; if I repent, it will cost me more grief, sorrow, shame, heart-breaking, and soul-bleeding,‡ before my conscience will be quieted, my comfort and joy restored, my evidences cleared, and my pardon in the court of conscience sealed, than the imagined profit, or seeming sensual pleasure, can be worth: 'What fruit had ye in those things whereof ye are now ashamed?'

If I never repent, Oh! then my sinful thoughts will be scorpions that will eternally sting me, rods that will eternally lash me, thorns that will everlastingly prick me, daggers that will be eternally stabbing me, the worm that will be for ever gnawing me:§ Oh! therefore, watch against them, be constant in resisting, lamenting, and praying over them, and then they shall not hurt thee, though they may for a time trouble thee; and remember, he that doth this, doth more than the most glittering and noisy hypocrite in the world.

Rem. 5. Labor more and more to be filled with 'the fulness of God,'|| and

* Ps. cxxxix. 23. "Thoughts are the first-born, the blossoms of the soul, the beginning of our strength, whether for good or evil, and they are the greatest evidence for or against a man, that can be."

† Zeno, a wise heathen, affirmed, that God even beheld the thoughts.

‡ Tears instead of gems were the ornaments of David's bed, when he had sinned, and so they must be thine, or else thou must lie down in the bed of sorrow for ever.

§ Inward bleeding kills many a man; so will sinful thoughts, if not repented of.

|| Eph. iii. 10. The words are an Hebraism. The Hebrews, when they would set out many excellent things, they add the name of God to it; city of God, cedars of God, wrestling with God; so here, "That ye may be filled with the fulness of God."

be enriched with all spiritual and heavenly things. What is the reason that the angels in heaven have not so much as an idle thought? It is because they are filled with the fullness of God. Take it for an experimental truth, the more the soul is filled with the fulness of God, and enriched with spiritual and heavenly things, the less room there is in that soul for vain thoughts. The fuller the vessel is of wine, the less room there is for water. Oh! then lay up much of God, of Christ, of precious promises, and choice experiences in your hearts, and then you will be less troubled with vain thoughts. 'A good man out of the good treasure of his heart, bringeth forth good things.'

Rem. 6. Keep up holy and spiritual affections; for such as your affections are, such will be your thoughts. 'O how I love thy law, it is my meditation all the day!' What we love most, we most muse upon: 'When I awake, I am still with thee.' That which we like much we shall mind much. They that are frequent in their love to God and his law, will be frequent in thinking of God and his law; a child will not forget its mother.

Rem. 7. Avoid multiplicity of worldly business.* Oh! let not the world take up your hearts and thoughts at other times. Souls that are torn in pieces with the cares of the world, will be always vexed and tormented with vain thoughts, in all their approaches to God: vain thoughts will intrude themselves upon him that lives in a crowd of business. The stars which have the least circuit are nearest the pole; and men that are the least perplexed with business, are often nearest to God.

CHAPTER VIII. *The eighth Device that Satan hath to hinder souls from religious services and holy performances, is* By persuading them to rest in their performances. To rest in prayer, and to rest in hearing, reading, and the communion of saints, &c. And when Satan hath drawn the soul to rest upon the service done, then he will help it to reason thus: 'Why, it were as good never to pray, as to pray, and rest in prayer; as good never to hear, as to hear, and rest in hearing; as good never to be in the communion of saints, as to rest in the communion of saints. And by this device he stops many in their heavenly race, and takes them off from those services that should be their joy and delight.—Now the remedies against this device are these:

Remedy 1. Against this device of Satan, dwell much upon the imperfections and weaknesses that attend your choicest services.† O, the spots and blemishes that are to be seen upon the face of our fairest duties! When thou hast done all thou canst, thou hast need to close up all with this petition, 'O enter not into judgment with thy servant, O Lord, for the weakness that cleave to my best services! We may all say with the church, 'All our righteousness are as filthy rags,' (Is. lxiv. 6.) If God should be strict to mark what was done amiss in our best actions, we are undone. Oh! the water that is mingled with our wine, the dross that cleaves unto our gold.

Rem. 2. Consider the importance and inability of and of your best services, divinely to comfort, refresh, and bear your souls up from fainting, and sinking in the day of trouble, when darkness is round about you,

* 2 Tim. ii. 4. *EMPLEKETAI*, is entangled; it is a comparison which St. Paul borroweth from the custom of the Roman empire, wherein soldiers were forbidden to be proctors of other men's causes, to undertake husbandry or merchandise.

† Pride and high confidence are most apt to creep in upon duties well done, saith one.

when God shall say unto you as he did once to the Israelites, 'Go and cry unto the gods that you have chosen, let them save you in the time of your tribulation,' (Judg. x. 4.) So when God shall say in the day of your trouble, 'Go to your prayers, to your hearing and to your fasting,' &c. and see if they can help you, if they can support you, if they can deliver you. If God in that day doth but withhold the influence of his grace from thee, thy former services will be but poor cordials to comfort thee :* and then thou must, and wilt cry out, 'Oh ! none but Christ, none Christ.† Oh ! my prayers are not Christ, my hearing is not Christ, my fasting is not Christ,' &c. Oh ! one smile of Christ, one glimpse of Christ, one good word from Christ, one token of love from Christ in the day of trouble and darkness, will more revive and refresh the soul, than all former services in which your souls rested, as if they were the bosom of Christ, which should be the only centre of our souls. Christ is the crown of crowns, the glory of glories, and the heaven of heavens !

Rem. 3. Solemnly consider, that good things rested upon, will as certainly undo us, and everlastingly destroy us, as the greatest enormities that can be committed by us. Those souls who, after they have done all, do not look up as high as Christ, and rest, and centre alone in him, laying down their services at his footstool, must lie down in sorrow, their bed is prepared for them in hell, (Is. l. ult.) 'Behold all ye that kindle a fire, and compass yourselves with the sparks, walk in the light of your fire, and in the sparks that ye have kindled, this ye shall have at mine hands, ye shall lie down in sorrow.' Is it good dwelling with everlasting burnings, with a devouring fire ? If it be, why then rest in your duties still ; if otherwise, then see that you centre only in the bosom of Christ.

Rem. 4. Dwell much upon the necessity and excellency of that resting place that God hath provided for you, above all other resting places. Himself, his free mercy, and love, is your resting place ; the pure, glorious, matchless, and spotless, righteousness of Christ, is your resting place. Ah ! it is sad to think, that most men have forgotten their resting place, as the Lord complains, (Jer. l. 6.) 'My people have been as lost sheep, their shepherds have caused them to go astray, and have turned them away to the mountains. They have gone from mountain to hill, and forgotten their resting place.' So poor souls that see not the excellency of that resting place that God hath appointed for their souls to lie down in, they wander from mountain to hill, from one duty to another, and here they will rest, and there they will rest ; but those who see the excellency of that resting place that God hath provided for them, will say, "Farewell prayer, farewell hearing, farewell fasting, &c. I will rest no more in you, but now I will rest only in the bosom of Christ, the love, the righteousness of Christ.

[To be continued]

ART. VII. A Short Sermon.

MR. EDITOR :—If the following skeleton of a discourse on one of those passages of Scripture which at first sight seems to teach no im-

* "All good is the chiefest good."

† "Neither Christ nor heaven, will bear an hyperbole."

mediate practical lesson, may serve to suggest such a lesson, it is at your disposal. It was taken, not literally or verbally, but in substance, from the mouth of a ministering brother, whose exhibitions of sacred truth to the New England churches have in former years been attended in a remarkable manner, with the power of the Holy Ghost sent down from heaven.

H.

EPISTLE OF JUDE : 9th verse—" Yet Michael the arch-angel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

[A similar text may be found in 2 Peter, ii. 11.]

The apostle is describing the character of some whose wickedness was peculiarly atrocious. After alluding to their vile practices, he states as an evidence of their hardihood and presumption, that they "despise dominion, and speak evil of dignities." They condemn and revile those governments, *ecclesiastical* or *civil*, which are ordained of God for the punishment of evil doers. A very natural trait of character. For

"None ever felt the halter draw,
With good opinion of the law."

The apostle in exhorting his brethren to "contend earnestly for the faith once delivered to the saints," in opposition to the influence and doctrine of those corrupt and lawless reprobates, (who seem to be the same mentioned by the apostle Peter, as having *crept* in unawares and assumed the office of teachers of the church, but were teachers of "damnable heresies;") presents before them the example of Michael the arch-angel, which engaged in a contest with the devil, as a pattern to them, in contending for the faith.

We shall not stop to inquire who *Michael* was or what particulars respecting the body of the prophet, the devil converted into a theme for controversy. All that concerns us at present, is the *MANNER in which Michael contended with him*. From the title given to Michael—the chief angel, we must naturally conclude that he sustains a very exalted rank as a leader among the armies of heaven. And perhaps his pre-eminence in dignity, induced Satan to make him the object of his attack. At any rate, the station that Michael held, did not permit him to fly from the arch apostate, nor shun the controversy. It was deemed necessary for some cause, it seems, that a matter of Scripture history or doctrine should be *contended* for, even by an archangel. And hence the apostle enjoins a similar duty on his christian brethren, when the doctrines delivered to them are impugned and corrupted. But they are to imitate Michael. It is stated that when he contended with the devil, he "durst not bring against him a railing accusation, but said, The Lord rebuke thee." What was this?

1. It could not be because Michael had less *physical strength* than the devil. The apostle Peter in mentioning this subject, says of the angels, that they "are great in power and might." They are always spoken of by the sacred writers and described as "excelling in strength," and "mighty angels." And the chief among them surely cannot be inferior to the rest.

2. It could not be because Michael had less *moral courage* than the devil. It is the wicked that are described throughout the Bible as cowardly, "fleeing when no man pursueth;" while "the righteous are bold as a lion." Surely the archangel whose voice shall awake the dead to judgment, and who with his blessed and powerful associates promptly execute every mandate from the throne of Heaven, cannot be inferior in moral courage to any of the intelligent creatures of God.

3. It could not be because Michael was not able to find any *sufficient ground for accusation* to bring against the devil. It is presumed his Satanic Majesty's most loyal subjects will hardly venture to maintain his *infallibility* or his *sinless perfection*. What then could be the reason why Michael "*durst not bring against him a railing accusation*?"

Permit me in conclusion to suggest a reason. It was doubtless because *he knew that the devil could outrail him*. He would have to become a greater devil than Satan himself, in order to be victorious. If Michael told the truth, he knew that the devil could lie faster than he could prove the falsehoods, "for he is a liar and the father of it." He therefore wisely relinquished the attempt, and left the matter of rebuke with him who came to destroy the works of the devil.

Application.—A word to the wise is sufficient for them."

ART. VIII. *Respect to Age.*

Although our correspondent who writes on this subject, may over estimate our influence, yet great or small, we are ready to employ it in promoting the objects of his communication. The evil he deplores, has often been remarked by us with the greatest pain. Accustomed, as we have been, to associate with old age, experience and wisdom, we have supposed that honor and veneration should be paid to it, and accordingly have felt indignant that it should be treated with indifference, much more, with positive disrespect and contempt. The very circumstances that the aged have weathered many of the storms of life, have outlived many of their dearest and earliest friends, and are now trembling on the verge of life, are calculated to create a melancholy interest in their favor, and excite the benevolent desire to help their infirmities, and to impart comfort to the last days of their toilsome pilgrimage. Such considerations may command a sorrowful and respectful sympathy even for old age when associated with irreligion and vice; but when the hoary head is found in the way of righteousness, it is a crown of glory which should be loved, honored, and venerated. It was a feeling which we imbibed in very early youth, that they who could dishonor the aged, or turn into ridicule those who were marked with personal deformity, were sinners of a high grade; and we still think that they are the indications of more than mere thoughtlessness and levity.

It is very certain that a veneration for old age, is proportioned to the moral refinement and religious sensibilities of an individual, and the absence of it is a sure indication of a bad state of feeling. As a duty, it is implied in the whole system of Gospel ethics, and the Almighty sufficiently evinced his indignation at the breach of it, by the signal judgment which he inflicted upon those who contemptuously mocked the bald head of his venerable prophet. It is God's express command, "Thou shalt rise up before the hoary head, and honor the face of the old man and fear thy God; I am the Lord."

In our own country it is a perversion of the republican principle, for young men to suppose that they endanger their independence by acknowledging the superiority of their elders. They judge it to be manly, to treat with indifference the experience and counsel of those who have grown gray in the pilgrimage which they have just commenced; and this is a disrespect shown not only to strangers, but even to parents.

The evil is one of great magnitude and prevalence; it infects not only the family, but the State, and the Church. Striplings in politics presume to scorn the opinions of the most experienced statesmen; and novices in theology, affect a pity for the ignorance of men venerable for years, for experience, and piety. The order of things is subverted, and hoary age must take the form to be schooled by beardless youth. It is a deplorable sign of the times, and it is easy to predict the consequence. God's order must be restored; the young must honor the face of the old man; age must always be respected, and when sanctified by wisdom and piety, it must receive profound homage. To effect this, parents must carefully instil the sentiment, and instructors must inculcate a due subordination in youth. The lesson should be early and deeply impressed, that youth never appears more amiable than when found ministering to the comfort of those who in the downhill of life, have many sorrows, and few enjoyments, and who are painfully sensitive to the neglect and disrespect of their juniors in age.—*Presbyterian.*

ART. IX. *State of Religion in Prussia.*

From the London Evangelical Magazine.

HACKNEY, July 7, 1838.

REV. SIR—Perhaps you may think the following account of the state of evangelical religion in Prussia, at the present moment, worthy of a place in your valuable periodical, as it will afford information to some, and gratification, it is thought, to many, who are aware of the general prevalence of irreligion on the European continent, and mere formality of the mass of those who pay any attention to religion. A few warm-hearted Christians, I was favored to meet with, both in Hamburg and Berlin, and Halle, especially, and a few other places; they ask and deserve the sympathy and prayers of British Christians, who are so privileged of God as to dwell in this land of gospel light and true religious liberty.

I am, respectfully yours,

GEORGE BENNET.

State of Evangelical Religion in Berlin and Prussia, communicated to George Bennet, at Berlin, by the Rev. E. Kuntze, Minister of the Orphan House, in Berlin, June 14, 1838.

1. "The Prussian Bible Society has sixty-eight branch societies in different parts of the country, distributes about thirty thousand copies of the Bible, and ten thousand copies of the New Testament annually. Besides the Prussian Bible Society, Dr. Pinkerton, as agent of the British and Foreign Bible Society, distributes about as many copies as the Prussian Bible Society does, and gives every support that is desirable; and most thankfully has been received the grant of the British and Foreign Bible Society, for printing and distributing the New Testament in the army. There would be more done in the country, if the committee of the Berlin Society would be prevailed upon to make use of some agents.

2. "The Missionary Society for Propagating the Gospel among the Heathen has fifty-three branch societies, and an annual income of thirteen thousand dollars, about 2,000/. This society has sent out nine

missionaries to South Africa, and eleven are in the seminary; some members of the society are building a mission-house, the first building erected by public contributions, and attached to it is a large saloon for about six hundred persons to hold missionary meetings. This society is increasing very much, and would be still more so, if it should make use of agents in the country, as the missionary cause is not yet every where known.

3. "The Society for Promoting Christianity among the Jews finds not so much support from the public as the success of this society claims. This society has only two missionaries, of whom one is now disabled by sickness. But since the death of the most famous Rabbi Akiba Egar, a great many Jews come from the different provinces to Berlin, to be baptised. There is no minister who has not at least baptised some Jews; one minister has received ninety-one into the church of Christ. If the English societies would send them assistance, they would have part in the joy to receive the children of Abraham into the covenant of Christ. There is plenty to do among the Jews of this country.

4. "The Society for Supporting Proselytes has done a great deal to assist Rabbis and other Jews that are under instruction, to have them apprenticed to a trade, and by this means furthered the object of Christianizing the Jewish nation. It gets but little support from the Christian public; but it is quite indispensable for propagating the gospel among the Jews, and is to be recommended to British liberality.

5. "The Prussian Religious Tract Society has published eighty different tracts, partly original, partly translations and reprints. This society is more active in later time than it was before, and gets some support now from North America to reprint some of the old tracts. There are many opportunities to distribute these tracts in the country if they could be given away gratuitously, but there are not so many that would buy some.

6. "Primary Schools, as well as higher schools, are in this country under government, and there are so many that we may dispense with the system of the British and Foreign School Society. Parents are under the obligation enforced by law to send their children to school, from the age of seven years till they are fourteen.

"In the primary schools every child must have a Bible, Luther's Short Catechism, and a reader; for the most part also a hymn-book.

7. "There is in later times a little more done by legislation to promote the observance of the Sabbath, but the practice does not yet correspond with the laws.

8. "There are eighteen ministers in Berlin that preach according to the Gospel of Christ; and salvation, justification and sanctification only by him. Several others may be called orthodox, without being lively with heart and hand in the work of the Lord; and even the wise men of this world, generally called rationalists, conform more and more to Biblical doctrine. The churches are best filled where the preachers hold forth the cross; the others are very thinly attended; some, where they preach nothing but dry morality, are almost empty.

(Signed) E. KUNTZE.
Minister of the Orphan House in Berlin."

June 14, 1838.

ART. X. *Ecclesiastical Proceedings relative to the General Assemblies.*

We copy from the New-York Observer the following proceedings of the Synods of New-York and Albany, together with those of the Presbytery of Albany, in relation to the division which has taken place in the General Assembly. Our readers will be surprised at these proceedings, especially those of the Synod of New-York. That body entered into a solemn agreement to commit a great sin, viz: to divide the church—they *agreed* to make a *schism*, to *rend* the *body* of Christ. We have no idea that such absurd and anti-scriptural proceedings will ever receive the countenance and blessing of the Church's Head.

SYNOD OF NEW-YORK.—The Synod of New-York was opened on the 16th inst. at 3 o'clock P. M., in the First Presbyterian Church, Newburgh, with a sermon by the Moderator, Rev. Erskine Mason, D. D. from 2 Cor. iv. 5. "For we preach not ourselves, but Christ Jesus the Lord." Immediately after calling the roll, a motion was made and carried to postpone the election of Moderator, for the purpose of introducing the following resolutions:

1. *Resolved*, That in the present state and relations of this Synod, a division into two bodies appears to be inevitable.
2. That submitting to what we thus deem an existing necessity, it is our common interest and duty, and we judge it also to be entirely practical as well as unspeakably desirable, that we conduct and consummate the measures amicably, remembering that "we are brethren."
3. That, in this view, the roll shall be called previously to the election of the Moderator, on this question, as a question mainly of a practical character—to which of the two bodies, claiming to be each the General Assembly of our church, do you for the present adhere? and the result being declared, each body shall proceed to constitute in its own way and place, without disorder or any demonstration of unkind or unfraternal feeling.
4. That each body, after their respective organization, shall appoint a committee of two ministers and two elders each, making jointly eight, to whom all subordinate questions shall be in the first instance referred, such as the disposition of the records, the course of business in any doubtful cases, and such other matters as either body shall refer to them; and on which they shall duly report, each committee to its proper body.
5. That the question of celebrating together the Lord's Supper according to the usage of the Synod, be referred to the above committees, jointly, with a recommendation that it be celebrated as usual in this church on Wednesday evening next, and that the said committees act as a committee of arrangements in respect to the performance of the service and the parts to be sustained, nominating those who shall officiate on the occasion.

The introduction of these resolutions elicited considerable discussion, during which Synod took a recess till evening. They were, however, severally read and adopted; and on the final vote for the adoption of the whole, the division stood, ayes 102, nays 64, and 5 *non liquet*.

The roll was then called, in accordance with the third resolution; and the question being put, "to which of the assemblies of our church do you adhere?" it appeared that eighty-seven adhered to the body which

held its sessions in the Seventh Presbyterian Church, Philadelphia, in May last, of which Dr. Plumer was Moderator; and thirty-five to that held in the First Church, of which Dr. Fisher was Moderator; and forty-nine refused to declare their adhesion to either, many of whom denied the right of Synod to propose such a question. Notice was given by those who adhered to neither, that they should enter a protest against the proceedings, and a request was made that those wishing to enter their protest, should remain after the close of the evening session.

It was then agreed by *common consent*, that the body composing the eighty-seven should meet the next morning at nine o'clock, in the church, and those composing the thirty-five at the same time in the session room adjoining. The meeting was accordingly closed with prayer by Dr. Mason.

The protestants appointed a committee to draw up a protest and to submit the same for consideration at half-past eight o'clock the next morning, in the session room. They met accordingly, with Dr. McAuley as Moderator; but before finishing their business, the hour arrived when the room was to be taken by another body. The protestants then adjourned to meet forthwith in the High School room near by.

At nine o'clock the body of eighty-seven met in the church, and organized themselves by the appointment of Rev. J. M. Krebs, Moderator, and Rev. E. S. Crane and Rev. Jacob Green, Clerks.

At the same hour the body of thirty-five, with Dr. Mason as Moderator, met in the session room, and organized themselves as the Synod of New-York, a recess was then taken until ten o'clock, during which a committee consisting of Messrs. Cox, Peters and Timlo were appointed to wait on the body at the High School Room, and inform them of what they had done. This committee was received and heard, requesting that the body in the High School Room, on adjourning, would meet with them in the session room. This request was strenuously opposed on the ground that the acts of the body with Dr. Mason were "unconstitutional and suicidal." Dr. Peters admitted their unconstitutionality, but hoped the two bodies would meet as requested. This, however, was refused by the protestants, except on condition that the body with Dr. Mason were willing to come in and join with them—claiming that they alone remained on constitutional ground. The call was now made for the Moderator of the Synod of New-York. He being absent, connected with another body, was sent for, and on his arrival took the chair, and the meeting was opened by prayer.

The roll being called, the body proceeded to the choice of Moderator, Clerks, &c.. Rev. Dr. Skinner was chosen Moderator, and Rev. Dr. Patton and Rev. Mr. Rowland, Clerks.

The body meeting in the church, with Rev. Mr. Krebs as Moderator, numbered ninety-four on Wednesday, P. M. The other we could not ascertain definitely, but it was not far from 80.

The body under Rev. Mr. Krebs as Moderator, held public religious service on Wednesday evening, consisting of singing, prayers and addresses. They closed their session the same evening.

The body of which Dr. Skinner was Moderator, held a prayer meeting with the Second Presbyterian Church on Wednesday evening, and were expected to close their session on Thursday forenoon.

SYNOD OF ALBANY.—Of the proceedings of this Synod we have re-

ceived no official account. The following notice appears in several of the Albany papers, and appears to have been furnished by a member of the Synod:

"The Synod of Albany met on Tuesday, the 9th inst. at Hudson. One hundred and eight members were enrolled. Some others afterwards appeared, making the whole number one hundred and twelve. Immediately after the roll was completed, a resolution was offered, expressing adherence to the Assembly that met in the Seventh Church, Philadelphia, (the Old School.) Another was made to lay this on the table, and the vote was,

Ayes, 75

Noes, 20

Non liquet, about 13

"The mover then stated that it was evident a division must take place, and that in anticipation of this, a room in the same church had been procured, and he requested the minority to withdraw to that room. The whole body then united in prayer. Those that withdrew, including those that subsequently enrolled their names with them, amounting to thirty-six, who organised as a Synod. Those that remained and acted with the old Synod, numbered upwards of sixty, and ten or fifteen declined acting at present. Some of these are waiting the result of the law-suits in November next. Nothing unkind was said or done. The division seemed the result of an honest difference of opinion."

PRESBYTERY OF ALBANY.—*Sir*—I am directed by the Presbytery of Albany, to request you to publish in the New-York Observer the following resolutions, the first of which was adopted by that body at the stated meeting held in August last; and the others, at adjourned meetings, held during the present month.

1. *Resolved*, That this Presbytery, while they express no opinion of the doings of the General Assemblies of 1837 and 1838, under all the circumstances elect to be, and they hereby consider themselves, a component part of the Presbyterian Church, as represented by the General Assembly in which our Commissioners of the last year retained their seats.

2. *Resolved*, That while this Presbytery have thought proper to elect to be considered a constituent part of the Presbyterian Church, as represented by the General Assembly which held its sessions in May last, in the Seventh Presbyterian Church in the city of Philadelphia; and while this Presbytery are disposed, in case of a division of the Synod of Albany, to go with those who adhere to that Assembly; yet they hereby explicitly declare, that this course is not based on the ground that they are agreed as to the constitutionality or expediency of all the measures of the Assemblies of 1837 and 1838; it being understood that there exists in this body a diversity of opinions in relation to these points.

3. *Resolved*, That the Stated Clerk be directed to transmit copies of the foregoing resolutions to the editors of the Presbyterian and the New York Observer, and request their publication in those papers.

JOHN CLANCY, *Stated Clerk*.

Charlton, Oct. 12, 1838.

ART. XI. *Miscellany.*

CHOICE SAYINGS OF RICHARD CECIL.—Our troubles arise not from our living in the world, but from the world living in us.

Never expect much of the joy of the Holy Ghost if your heart and mind be occupied in the enjoyment of sense. The joy of the Spirit is a delicate, sacred deposit; and must be kept in a pure casket. An unholy breath will dim its lustre and fade its freshness. The joys of sense, even the most lawful of them, are agitating, tumultuous, and unsatisfactory. The joy of the Spirit is calming, modest, strengthening, elevating, and satisfying. The joys of sense, at the best, enervate, lower, and impoverish the soul. The joys of the Spirit ennoble and enrich it.

That error is the strongest which is built on some truth; *half* the truth is a lie.

Error is never solitary; it is always attended by a thousand others. Burnet says, while profaneness is the broad road to hell, error is the byepath.

Faith and hope give wings to the soul. We often call for the wings of a dove to fly away, because we want to be out of our place, to be somewhere else in order to be more happy. But this arises from impatience. True faith and hope will make us happy any where, and enable us, like Paul and Silas, to sing in a prison.

There is *experience* as well as doctrine to be taught in the school of Christ. We are to be brought out of nature and taught to walk with God; and this is effected not only by the gracious influences of the Holy Spirit, but also by wholesome corrections.

The joy of salvation is the joy of calm reflection. It will bear the examination of a dying bed; it is the joy of hope and expectation; it is the joy of acceptance and communion with God; it is everlasting.

The danger of too much solitude is, lest the mind, deeply and religiously impressed, should mistake the workings of the imagination for the teaching of the Spirit. See the mistakes concerning abstraction in some of the mystics.

We should consider, if we are under any painful dispensation, that it may be in answer to our own prayers; we have been asking of God that we may be pilgrims indeed, and he has answered us by giving us 'not so much as to set the sole of our foot upon!'

While there is a sentence of death on the one hand, the devil would bring a sentence of despair on the other; but the believer has still a lively hope in Jesus Christ; he has got the prison doors open and the king's hand signed to his pardon, and his trust is in God who raiseth the dead.

Man is born to trouble. There is either a wave over your head, or there is one coming. Where then is your resource? Is it the same as David's. Is your prayer like his, 'Lead me to the rock that is higher than I?'

We often play with our remedies and speculate upon them; affliction makes us *take* them. Thus our Bible lies on the shelf, affliction makes us take it down.

People in general are apt to affix gross ideas to idolatry. If a man goes to China, he is astonished at the horrid and absurd things that are the objects of their worship; he is not aware that his own idol is his *cargo*.

It is the Christian only that despises the world. Others may *pretend* to do it, but he has the secret; for the taper is only divested of its lustre by the rising of the sun.

BETTER DAYS.—"When persons have been, like myself, reduced in life and brought to a state of dependence, it is very common for one and another old friend and acquaintance to say, with a tone of pity, 'Ah, I knew her in her better days! I remember so and so in her better days!' Nor is there any impropriety in the expression, in their sense of it. But this I know by experience, that the days of ease and worldly prosperity are seldom to Christians, their *better days*. So far from it that to the praise and glory of God's holy name would I speak it, I have substantial reasons to call *these* my better days—these days and nights of pain—these days in which I am visited with an incurable disorder—these days of frequent anxiety from various quarters—these days of almost absolute confinement and solitude, are not only my *better*, but my *best days*; because the saviour condescends to be more present with me in them; to manifest himself as he does not to the world; to stand by my bed of affliction and speak kindly to my heart; because I am taught by affliction and enabled by grace to cultivate the life of faith; which is as superior to the life of sense as the heavens are higher than the earth; and that, even in so very small a measure as I have known it."—*Mrs. Hawkes.*

HINDOO ABSURDITY.—The Hindoos carry on a complete system of bargaining with their gods, or rather a compound system of flattering, cajoling, bargaining, and threatening. The most ordinary method is, the contracting. "If you will grant me so and so, I will give you so and so, such and such sweetmeats, fruits, flowers, &c.; or, I will worship you alone for so many days." If this is not successful, they say: "If you will not give me so and so, I will keep you without a drop of water; or, I will put a rope round your neck, and drag you round the house; or, the most disgraceful of all, I will beat you with a slipper." In times of drought, or of any great extremity, they will absolutely brick up the entrance to an image, and threaten to keep their god close prisoner, until he shall help them. This took place at Massuck a few years ago, when the poor god was bricked up, and kept without water, offerings, or adoration, until the rain began to fall, when they liberated their prisoner, and begged his pardon.

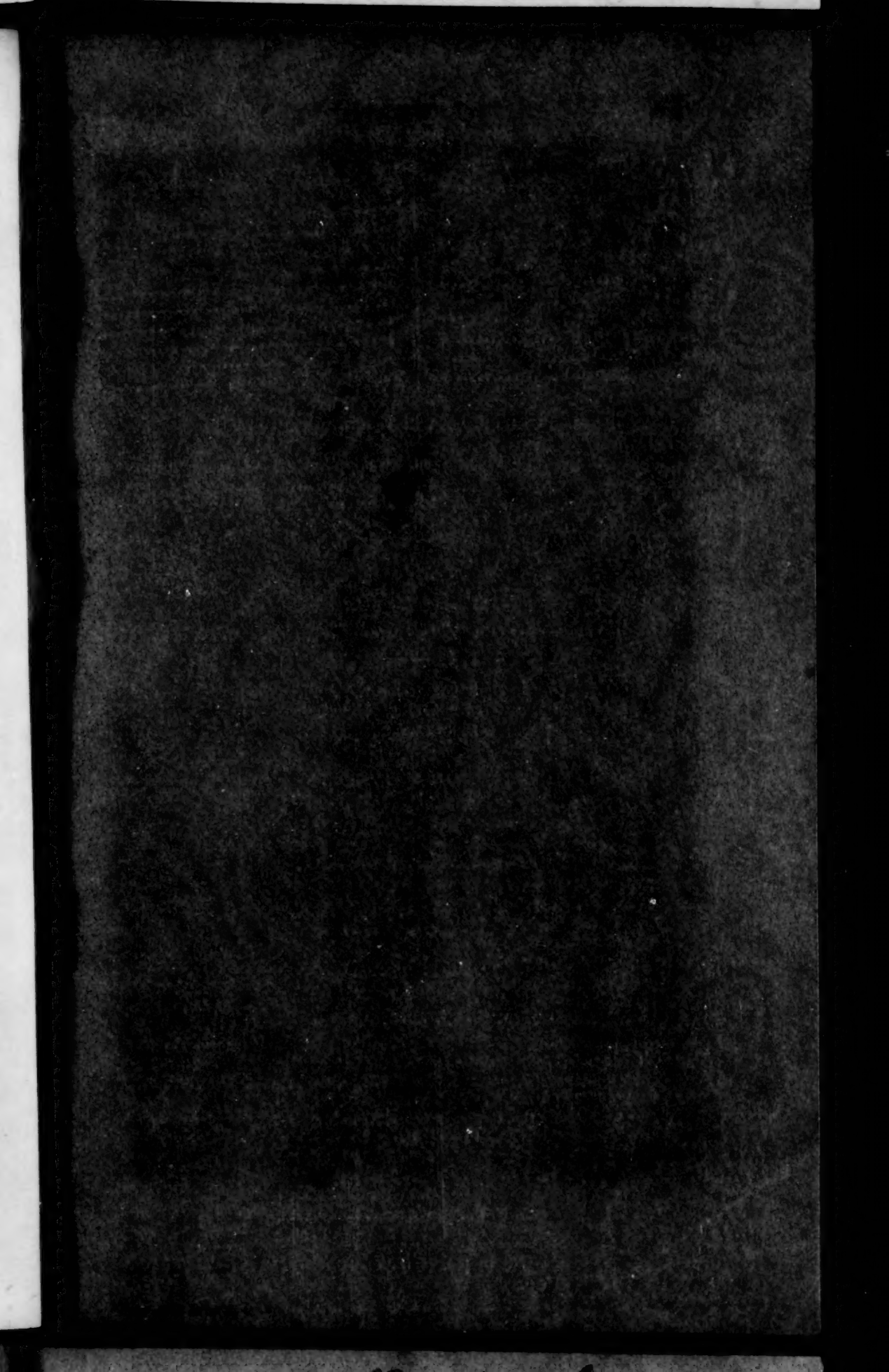
MINISTERS WITHOUT CHARGE.—The following judicious resolution was adopted at a late meeting of the Classis of Long Island:

"*Resolved*, That the ministers without charge be required to report semi-annually to Classis, what has been their occupation, how often and where they have preached, as well as any other duties of a ministerial character performed by them.

ART. XII. Notices.

In the present number of the Monitor will be found a very interesting Letter from the Synod of Original Seceders to the Associate Synod. We judged there could be no impropriety in laying it before our readers before its reception by our Synod; especially as our Synod cannot receive and act upon it for several months yet to come.

The communication signed Anti-Slavery, will be attended to in our next No., also the Sermon by the late Rev. T. Hamilton; the Obituary of Rev. S. Douthett; and "Bye-gone Times." We hope our Correspondents will not forget us; original communications are in great demand.



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The RELIGIOUS MONITOR is published monthly, at \$2.00 per annum, payable in advance.